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SÁNSKRIT SECTION

NIMBĀRKA SCHOOL OF VEDĀNTA

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॥ श्री: ॥

यतो विश्वं सर्वं प्रभवति च यस्मिन्निविशति
नियम्येभ्योऽभिन्नो भवति पुनरन्य: श्रुतिबलात् ।
मुमुक्षूणां ध्येय: शुभगुणयुतो भक्तविवशो
गुणातीतो दिव्य: परमपुरुषो वै विजयताम् ॥ १ ॥

अद्वैतं प्रतिपेदिरे श्रुतिबलाद्वैशिष्ट्ययुक्तं पुन:
केचिच्छुद्धयुतं द्वितीयरहितं प्रख्यापयन्तीह ये ।
द्वैताद्वैतमतं तथा बहुविधं शून्यं पुन: केचन
ते सर्वे प्रतिपादयन्ति शिव हे त्वामेव नान्यं प्रभुम् ॥ २ ॥

दृष्टिकोणगतभेदकारणात्
श्रूयते श्रुतिषु शाश्वते शिवे ।
भेदबुद्धिरिह किन्तु तत्त्वतो
नास्ति भेद इति कैर्न बुध्यते ॥ ३ ॥

तीर्थेशं हृदये निधाय सततं ध्यात्वा गणेशं पुन-
र्नत्वा श्रीजयदेवपादयुगलं निम्बार्कदेवं तथा ।
विष्णो: प्रीतिकरं सुयुक्तिलसितं शास्त्रानुसारेण तद्-
भेदाभेदमतं शुभं वितनुते श्रीमानुमेश: कृती ॥ ४ ॥

INTRODUCTION

The gradual development of a philosophical thought in India is linked with the gradual unfolding of the intellectual and sentimental life of a human being. It may be said to represent the theoretical aspect of human existence while the practical side is represented by the actual experiencing of it. If, therefore, a system of thought does not correspond to the actual functioning of human life on correct lines, it would have neither any practical value nor general appeal. There being people of divergent taste, it is but natural that we should have various schools of thought in accordance with their different needs. It needs no explanation when it is said that the Absolute Monism of Shankara, or the Qualified Monism of Rāmānuja, or the Unqualified or Pure Monism of Vallabha could not satisfy every class of people. Proceeding on the assumption that everybody is not qualified for every kind of teaching and that the various schools of thought are only to represent the different stages in the growth of the intellectual and spiritual life of such people, it requires no apology to evolve any consistent school of thought to satisfy the longing of a particular group of people. This may be said in justification of giving a new interpretation to the already existing theory of *Bhedābheda* or *Dvaitādvaita* by Nimbārkācārya.

The theory of *Bhedābheda* is not quite new to us. We know from our studies of the Brahma-Sūtra that Āshmarathya (Bra. Sū., I. ii. 29; I. iv. 21) and Auḍulomin (*Ibid.*, I. iv. 21; III. iv. 45; IV. iv. 6) were the two old exponents of this theory. Even in later centuries Bhāskara and Yādavaprakāsha, the old teacher of Rāmānuja, were the supporters of the same theory. And after that we find Nimbārka expounding the same view-point. It is needless to say that although apparently they appear to

look at the Truth from the same angle of vision, yet there is a distinct peculiarity with each of these savants of *Vaiṣṇava-Sampradāya.*

It is a sort of convention that even such great thinkers as Rāmānuja and others feel hesitation in having full confidence of people as regards their teachings; and therefore, they always try to trace the origin of their thought from God Himself or any other similar reliable authority. Likewise, it is said that the view-point which Nimbārka took up was first taught to Sanaka, Sanātana, Sanandana and Sanatkumāra, the four sons of the Creator through his mental creation by God Himself, in the form of a Swan. It is due to this very belief that this school of philosophy is known as the *Sanakādi-Sampradāya* or *Haṁsa-Sampradāya.* Later, the great sage Nārada was taught the same philosophy by Paramācārya Shrī Kumāra (Vedānta Pārijāta Saurabha I. iii. 8), that is, Sanatkumāra, which fact is corroborated by the Chāndogya Upaniṣad (VIII. i. 1) wherefrom we learn that Nārada learnt Brahmavidyā from Sanatkumāra. Nimbārka speaks of Nārada as his preceptor (*guru*) परमाचार्यैः श्रीकुमारैरस्मद्गुरवे श्रीमन्नारदायोपदिष्टः Vedānta-Pārijāta-Saurabha, I. iii. 8; Dashashlokī, verse 6; Vedāntaratnamañjūṣā, p. 75). That Nārada is regarded as his *guru* may be due to the fact that Nimbārka has followed the Nārada-Pañcarātra in the interpretation of his philosophy; for, we cannot think that Nimbārka was the direct disciple of Nārada, the pre-historic sage. Although Keshava Kashmiri Bhaṭṭācārya, a prominent writer of this school of thought, says in his introduction to his commentary on the Bhagavadgītā that Nimbārkācārya is the oldest of the Ācāryas (श्रीनिम्बार्काचार्यस्यैव भगवच्छब्दाभिहितत्वेन सर्वज्ञत्वात् सर्वेभ्यः प्राचीनाचार्यत्वात् च । तद्व्याख्यानस्यैव..... उपादेयत्वम्—Tattvaprakāshikā, p. 5), yet it is very difficult for us to believe in it. Besides these, Parāshara is also recognised

with great honour as a supporter of this school of thought (इति सर्वज्ञपराशरोक्तश्रीभगवत्प्राप्तिलक्षणो मोक्षः—Siddhānta-Jāhnavī, p. 165).

LITERATURE AND AUTHORSHIP

The first and the earliest author of this school is Nimbārka himself. It is, therefore, that he is sometimes called Ādyācārya (Siddhānta-Jāhnavī; p. 201; Siddhānta-Setukā, p. 172). His old name was Niyamānanda (VRM. p. 1). He was a great devotee of Lord Kṛṣṇa from his very childhood. It is believed that he is an incarnation of the *Sudarshana-Cakra*, the well-known weapon of the Lord (*Ibid.*). According to some, his parents were Aruṇa Muni and Jayantī Devī, while others believe that their names were Jagannātha and Saraswatī. He was born at Nimbapur, also called Nimba or Naidūryapattana, in the province of Andhra, in the family of a Telugu Brāhmaṇa, on the third day of Vaishākha Shukla.

From an account given in the Bhaktamāla (Chapter XXII) by Nābhā Svāmin we know that once he had invited an ascetic to take food at his place. But somehow the meal could not be ready before the sun-set, and after it when he was called upon for his meal, he refused to take it, for ascetics do not take any food after the sun-set. Niyamānanda then prayed to his Lord, who at once came to the help of his devotee and placed His *Sudarshana-cakra* at the Setting mountain which appeared like the shining Sun. This Sun was shown to the ascetic from the top of a Nimba tree, who then agreed to take his food with Niyamānanda. After the meal, it, again, became quite dark and the ascetic could easily know what had happened behind the scenes. While parting he said to his host that as you have shown me the sun from the top of a *nimba* tree through the force of your devotion, you will henceforth be called Nimbārka

or Nimbāditya. Since then, he is known by that name. No more about his personal history is known to us.

About the period when he flourished, Dr. R. G. Bhandarkar says in his Vaiṣṇavaism and Shaivaism (p. 62) that he died in about 1162 A.D. and so he should have flourished either in the beginning of the 12th century or the end of the 11th century A.D. In the Bhaviṣya-Purāṇa-Parishiṣṭa (Chapter, 21), it is said that Nimbāditya flourished after Viṣṇu Swāmin and prior to Mādhvācārya—

विष्णुस्वामी प्रथमतो निम्बादित्यो द्वितीयकः ।
मध्वाचार्यस्तृतीयस्तु तूर्यो रामानुजः स्मृतः ॥

This Mādhvācārya is believed to be born in 1199 A.D. Hence, this also supports to his having lived in the 11th century. That he was recognised as all-powerful and the giver of the desired objects to all is clear from the account given in the Bhaviṣya Purāṇa—

उदयव्यापिनी ग्राह्या कुले तिथिरुपोषणे ।
निम्बार्को भगवान् येषां वाञ्छितार्थप्रदायकः ॥

Keshava Kashmīrī calls him Omniscient in the introduction to his commentary on the Bhagavadgītā (p. 5).

He was a Vaiṣṇava by faith; and like his predecessors he tried to solve the riddles of the universe on the Vaiṣṇava line. History tells us that the great orthodox thinkers of the country while trying to propound a particular school of thought and be called Ācāryas, accepted the three *Prasthānas-Upaniṣads* representing the *Shruti-Prasthāna*, *Brahma-Sūtra* representing the *Nyāya-Prasthāna* and *Bhagavadgītā* standing for the *Smṛti-Prasthāna*,—as the basis of their thought; and it is surprising that the elastic nature of all these three *Prasthānas* could easily satisfy all their demands. Nimbārka also followed the same old trodden path. Of these three, again, much more emphasis

is laid on the Brahma-Sūtra which really gives better facilities to establish one's own viewpoint in all its aspects through the time-honoured five factors of argumentation, namely, *Viṣaya* (the topic under consideration), *Sangati* (relevancy), *Saṁshaya* (doubt or question arising upon the topic), *Pūrva-Pakṣa* (the first side or the *prima facie* argument concerning it) and *Siddhānta* (answer or demonstrated conclusion), like the five factors of Nyāya. Therefore, Nimbārka wrote a brief commentary on the Brahma-Sūtra in the light of his new interpretation and named it *Pārijātasaurabha*.

This commentary is very brief unlike other commentaries and does not indulge in discussing the interpretation given by other Ācāryas. He merely confines himself to the exposition of his own interpretation in very brief and clear language. This is a peculiarity which is not found with any other Ācārya. He also wrote a set of ten verses, called *Dashashlokī*, wherein he has explained his *Bhedābheda* theory. This work is an elementary book dealing with the subject especially written for those who could not easily study works of higher standard. (मन्दमतीनां सर्वशास्त्रार्थजिज्ञासूनां शिथिलप्रयत्नानां शास्त्रार्थविचारासमर्थानां मुमुक्षूणामुपकारार्थं वेदान्तरत्नभूतां शास्त्रार्थकामधेनुं दशश्लोकीमपि निर्ममे VRM p. 2). He also wrote a work named *Sadācāraprakāsha* on Karmayoga (कर्मयोगः श्रीभगवच्चरणैराचार्यैः सदाचारप्रकाशे निर्णीतः (VRM p. 97; Shrutyanta Suradruma p. 118.) Another work of his is the *Prapatticintāmaṇi* (तत्र प्रपत्तिचिन्तामणौ भगवच्चरणैराद्याचार्यैः...... प्रपञ्चितम् — SS; p. 172; VRM; p. 140). From the commentary of Keshava Kashmiri on the Bhagavadgītā, it appears that Nimbārka also wrote a commentary on the Bhagavadgītā, but it is not available these days. (तदेतदध्यायषट्कत्रयात्मकं गीताशास्त्रं ... सर्वविदुषां प्रमाणम्। ... अत एव बहुभिराचार्यैः स्वस्वमतानुसारेण व्याख्यातमिदं शास्त्रं परन्तु तेषां सर्वज्ञत्वाभावात्तद्व्याख्यानानां शास्त्रविरुद्धांशेनापि युक्तत्वान्न सर्वमुमुक्षूपादेयत्वं किन्तु... श्रीव्यासवचनाच्छ्रीनिम्बार्काचार्यस्यैव...सर्वेभ्यः प्राचीनाचार्यत्वात् तद्व्याख्या-

नस्यैव...उपादेयत्वम् । तस्य त्वतिगम्भीरार्थतया...मन्दमतीनां तत्र प्रवेशानर्हत्वात् तेषां...उपकाराय...तदुक्तार्थोपलब्धये...मया...टीका सुगमा...यथामति विधीयते—TP. pp. 4-5; ii) व्याख्यातमादौ तदद्भ्रबोधादाचार्यवर्येण हरिप्रियेण । निम्बार्कनाम्नाऽतिगभीरबोधं श्रीनारदानुग्रहभाजनेन ॥ End of the TP on the Bhagavadgītā.

Shrīmadvārṣabhānavīdayita Dāsa in his commentary, Aṇubhāṣya, on Shrī Shrī Caitanyacaritāmṛta by Kṛṣṇa Dāsa, says that Nimbāditya was born in the village named Mungerapattana (p. 4). He, while speaking of Keshava Kashmiri, says that according to the Bhaktiratnākara (Chapter, XII) Nimbāditya had as many as twenty-nine pupils, namely, Shrīnivāsācārya, Vishvācārya, Puruṣottama, Vilāsa, Svarūpa, Mādhava, Balabhadra, Padma, Shyāma, Gopāla, Kṛpā, Devācārya, Sundara Bhaṭṭa, Padmanābha, Upendra, Rāmacandra, Vāmana, Kṛṣṇa, Padmākara, Shravaṇa, Bhūri, Mādhva, Shyāma, Gopāla, Balabhadra, Gopīnātha, Keshava, Gokula, and Keshava Kashmirī (Shrī Caitanyacaritāmṛta, Ch. XVI. 25; pp. 271-72).

Another writer of importance is his own pupil Shrī Nivāsācārya. He is regarded as an incarnation of the *Shaṅkha*—conch-shell—one of the ornaments of the Lord (*Shaṅkhāvatāraḥ Puruṣottamasya*—VRM; p. 3). He calls himself the direct pupil of Nimbārka. At the instance of his teacher he wrote a commentary on the Saurabha of Nimbārka and named it *Vedāntakaustubha*. (तदाज्ञया तदुक्तवर्त्मना तदनुग्रहकामेन तच्छिष्येण मया मृदुमितपदो वेदान्तकौस्तुभः ...... विरच्यते VK., I. i. 1). He is, also like his teacher, quite simple in explaining the lines of the Saurabha. Likewise, he also does not discuss the views of other commentators on the Brahmasūtra. He is very clear in his exposition. He very often quotes Shruti texts in support of his statements. He quotes a Kārika from विप्रभिक्षु who is believed to be the same as धर्मकीर्त्ति (*vide* शंकरमिश्र's com. on खण्डनखण्डखाद्य, Parichheda 1, p. 53, E. J. Lazarus, Benares Edition).

Another work of his is the *Khyātinirṇaya* of which we have a few references here and there only (Siddhāntasetukā., p. 161). As he is the direct pupil of Nimbārka he may be placed in the 11th or 12th century. He is also believed to be a Telugu Brāhmaṇa.

The next important author is *Shrīdevācārya*, the pupil of *Kṛpācārya*. He is believed to be the incarnation of the Lotus possessed by the Lord in His hand (*vide* Introduction to the Siddhānta-Jāhnavī and Siddhānta-Setukā, p. 2). Anantarāma Vedāntin in his work called *Ācāryacarita* tells us that Shrīdevācārya was born in 1112 Sambat, that is, about 1055 A.D. in a Telugu Brāhmaṇa family. He wrote a *Vṛtti*, named *Siddhānta-Jāhnavī*, on the Brahma-sūtra (*Cf.* चक्रुर्वेदान्तसूत्राणां वृत्तिं वेदान्तजाह्नवीम्) But unfortunately, the *Vṛtti* available extends only as far as the first four Sūtras of the Brahmasūtra. His pupil was *Sundara Bhaṭṭa* who wrote a commentary on his teacher's *Jāhnavī* and named it *Siddhānta-Setukā*. This commentary also is not available beyond the *Catussūtrī*. Both of these two commentaries are very elaborate and they discuss freely the views of other schools of thought. Shrīdeva also can be placed in the 11th century as a contemporary of his own teacher. He is also very often quoted by Keshava Kashmiri in his commentary on Vedāntakaustubha (Cf. the beginning verses of Prabhā, p. 19).

Vishvācārya is another old writer of this school. He wrote a commentary on the *Prapatticintāmaṇi* of Nimbārka (*vide* Setukā, p. 172). He bows down to Shri-Nivāsācārya in his work. His name along with a quotation of his is found in the Vedāntaratnamañjūṣā of Puruṣottamadeva (p. 3).

Another author of great name and fame is *Puruṣottamācārya*. He wrote a very comprehensive and easy commentary on the *Dashashlokī* of Nimbārka and named it *Vedāntaratnamañjuṣā*. He bows down to Shrī-Nivāsā-

cārya as his *guru* (तं वन्दे मनसा गिरा च शिरसा श्रीश्रीनिवासं गुरुम् —VRM; p. 1). He also wrote another work named *Siddhāntakṣīrārṇava* of which only a reference is found in the Setukā (p. 161). He was also a Telugu Brāhmaṇa. If he is really the pupil of Shrī-Nivāsa then he may be placed in the 11th century along with Vishvācārya whom the former quotes.

Then, we have several other writers about whom we know very little. *Mādhava-Mukunda*, the author of *Parapakṣagirivajra*, criticises in his work the views of other schools of thought and shows the superiority of the Nimbārka school.

Anantarāma wrote the *Vedāntatattvabodha*. It is a small treatise and yet it deals with almost all the aspects of the school. It criticises the Vishiṣṭādvaitavāda. He refers to the *Vedārthasaṅgraha* and *Vedāntadīpa* (p. 30). Another work of his is *Ācāryacarita*.

Kṛṣṇastavarāja, consisting of a set of twenty-five verses, appears to be an old work of anonymous authorship. It has been commented upon by Puruṣottama Prasāda, son of Nārāyaṇa Prasāda, who was born in 1680 Sambat (1623 A.D.) in a village named Jagādharī near Kurukṣetra. He was initiated into this school by *Dharmadevācārya*. His commentary is called *Shrutyanta-suradruma*. The commentary is very lucid and deals with all the salient points of the system. Other works of this author are *Paratattvanirṇaya* (*vide* Introduction of Shrutyantasuradruma, p. 2) and *Nyāyadīpāvalī* (Cf. Shrutyantasuradruma, p. 54). Both of these works are not available these days.

Kṛṣṇastavarāja has got another commentary named *Shrutisiddhāntamañjarī* by an anonymous writer. It is not so important as the other.

Vedāntakārikāvalī, also called *Adhyātmakārikāvalī*, is another anonymous work. It is in verse. It deals with almost every aspect of the school but very briefly. It has

been commented upon by Puruṣottama Prasāda who named his commentary as *Adhyātmasudhātaraṅgiṇī*.

Svabhūdevācārya seems to be a famous writer of this school (Cf. Introduction to the Suradruma, p. 1).

Keshava Kashmīrī, pupil of Gāṅgala Bhaṭṭa (गुरु श्रीगाङ्गलाभिधम् TP., p. 1) is a famous writer of this school. Another name of his *guru* seems to be *Mukunda* (Can he be identified with the author of the Parapakṣagirivajra?) who is mentioned in the Vedāntakaustubhaprabhā, a commentary on the Brahmasūtra by Keshava, several times. (*Vide*—(1) श्रीमुकुन्दं गुरुं नत्वा पूर्वाचार्योक्तवर्त्मना । ब्रह्मसूत्राणि संक्षेपात् विव्रियन्ते स्वतुष्टये—Prabhā. on Brahma. Sū. I. i. 1; (2). श्रीश्री-निम्बार्कमतानुयायिश्रीमन्मुकुन्दचरणारुणपद्ममकरन्दभृङ्गेण जगद्विजयिश्रीकेशव-काश्मीरिभट्टेन etc., etc. at the end of each Pāda of his Prabhā.; (3) यानेन मुक्तिद: कृष्णस्तं मुकुन्दं गुरुं श्रये—Prabhā ; IV. iv. 22; (4) पायाच्छ्रीमुकुन्दो न: श्रीनिम्बार्कपदाश्रितान्—Prabhā. I. iv. 28).

As he does not mention the name of *Mukunda* in his commentary on the Bhagavadgītā as his *guru* but he mentions the name of Gāṅgala instead, it is assumed that either he had two *gurus* or that they were identical personages. There seems to be no justification for the assumption of Kishoradāsa, the editor of the works of this school that Mukunda is the name of the father of Keshava (*Vide* Introduction to the Tattvaprakāshikā, p. 1), when we find that Keshava very often adds the word *Guru* after the word Mukunda (*Vide* notes above).

We are told that he was a Telugu Brāhmaṇa, born in the province of Andhra, in the village named Vaidūryapattanaṁ. He is generally placed in the 14th century. He travelled far and wide. Once, he went to Kashmir and met there one *Vidyādharācārya*, a scholar of the Shākta school of thought in a philosophical discussion. He defeated the Ācārya and converted him to his own Vaiṣṇava cult, and gave him the name of *Brajeshācārya*. This new Vaiṣṇava wrote a commentary on Keshava's *Kramadīpikā*

in 1450. It is believed that Brajeshācārya was the first Vaiṣṇava teacher of Kashmir. Perhaps the title of '*Kāshmīrī*' was added to Keshava's name from his victory in Kashmir. It is said that Keshava had miraculous powers and once he compelled a representative of the Moghul king at Muttra through his mystic powers to obey his orders. Keshava then came to Bengal where he met Shrī Caitanyadeva whom he initiated into the Vaiṣṇava cult.[1]

Keshava Kashmīrī wrote several works; some of the more important works are: (1) *Prabhā*, generally known as *Kaustubhaprabhā* a commentary on Shrī-Nivāsācārya's commentary on the Brahmasūtra; (2) *Tattvaprakāshikā* on Bhagavadgītā; (3) *Upaniṣad-prakāshikā* a commentary of the important twelve Upaniṣads; (4) *Viṣṇusahasranāma-Bhāṣya*; (5) *Stotras* in praise of Lord Kṛṣṇa, and (6) *Kramadīpikā* a Tāntric work dealing with the Viṣṇu-Mantra. Besides, it is believed that he wrote a commentary on the

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[1] About this Keshava we learn from Kṛṣṇa Dāsa's Caitanya-caritāmṛta (Cha. XVI. 28—108) that he was a *digvijayī* and moved from one centre to another centre of learning to discuss with scholars knotty philosophical problems. He accordingly went to Navadvīpa and met there Nimāi Pandita, while the latter was sitting on the bank of the river Gangā. He was received with due respect. When Keshava expressed his desire for having some scientific discussion, the Pandita requested him to compose some verses in praise of the river Gangā. Keshava, endowed with unique merit, readily composed one hundred verses in one hour. The Pandita was carefully and patiently hearing all these verses. He, however, picked up one verse from his composition* and requested Keshava to explain it and point out the defects and the *alaṅkāras* therein. Keshava said that there was no defect and that there were only two *alaṅkāras*—*Upamā* and *Anuprāsa* in that verse. Whereupon the Pandita pointed out that there were five defects—and five *alaṅkāras* in it. The five defects are: अविमृष्टविधेयांश in two places, विरुद्धमति, भग्नक्रम and पुनरुक्त. The five अलंकारऽ are: शब्दालंकार in two places, while अर्थालंकार in three places: अनुप्रास and पुनरुक्तवदाभास are the शब्दालंकारऽ while उपमा, विरोधाभास and अनुमान are the three अर्थालंकारऽ. At this Keshava was perplexed and went away full of admiration for Nimāi Pandita who was regarded as an incarnation of God.

*महत्त्वं गंगायाः सततमिदमाभाति नितरां यदेषा श्रीविष्णोश्चरणकमलोत्पत्तिसुभगा ।
द्वितीयश्रीलक्ष्मीरिव सुरनरैरर्च्यचरणा भवानीभर्त्तुर्या शिरसि विभवत्यद्भुतगुणा ॥

Shrīmadbhāgavata (*Vide* Introduction to TP, p. 1-3). Most of his works are still unpublished.

Vanamālī Mishra, Brahmacārī, wrote his *Vedāntasiddhāntasaṅgraha*, also called *Shrutisiddhānta*, in verse along with a commentary in prose. He lived in a village named Triyugapur, some six miles from Bṛndāvana. He belongs to the family of the Bhāradvājas (*Vide* last verses of his book). The book consists of seven chapters dealing with almost every topic though very briefly.

These are the works on Nimbārka school known to us upto this time.

EPISTEMOLOGY OR THE THEORY OF KNOWLEDGE

We shall see that according to Nimbārka there are three *tattvas*, namely, the *Paramātman* or *Puruṣottama*, the *Jīva* (Individual self) and the *Jagat* (universe). For the knowledge of these they believe in only three means of right knowledge, namely, Perception, Inference and Valid testimony. A brief treatment of each of these is given here in order to differentiate the stand-point of Nimbārka from the rest of the schools.

PERCEPTION is that valid source of knowledge through which an object is known directly. It is valid as the knowledge derived through it corresponds to the actual reality. Its process is that through the instrumentality of the sense-organ a contact with the object, which is the intermediary stage, is brought about, which in its turn, leads to the production of the knowledge. There are two kinds of *Perception*—External and Internal. The former, again, is divided into five different types in accordance with the number of our external organs of sense-perception. The *Internal-Perception* is produced through the instrumentality of the *Manas* (mind) where the objects of perception are internal, such as, pleasure, pain, etc.

INFERENCE is that source of knowledge through which things not present before the five external organs of sense are cognised. The main factor to assist this source of knowledge is the concomitant relation between the major and the middle terms. They, like the Naiyāyikas, utilise all the five factors of syllogism in arriving at a conclusion. The five factors are: (1) Proposition (*Pratijñā*); as—the hill is on fire; (2) Reason (*Hetu*); as—because it is smoky; (3) Explanatory example (*Udāharaṇa*); as—wherever there is smoke there is fire, as for instance, a kitchen; (4) Application (*Upanaya*); as—so is this hill; (5) Conclusion (*Nigamana*); as—hence, the hill is on fire.

Of these, the reason or the Middle term is of three kinds: i) *Kevalānvayī* (only positive), in which case there is only affirmative invariable concomitance; as in the argument—it is nameable, because it is knowable; and no negative: ii) *Kevalavyatirekī* (only negative), in which case there is only negative instance, positive instance being impossible; as for instance, this is earth, because it has smell; iii) *Anvayavyatirekī* where both positive and negative arguments can be adduced with the help of positive and negative instances, as for instance—wherever there is smoke there is fire; as in the kitchen; and where there is no fire, there is no smoke, as in a lake.

There are two important factors in an Inference—a) *Pakṣadharmatā*, that is, the presence of the Middle term with which the concomitant relation of the *Sādhya* (Major term) has been established, in the Minor term (*pakṣa*); and b) *Vyāpti* (concomitant relation). The middle term, which possesses both the positive and the negative instances, has to fulfil the following five conditions: 1) *Pakṣavṛttitva*, that is, the Middle term should be present in the Minor term (*Pakṣa*), as smoke is in the hill; 2) *Sapakṣavṛttitva*, presence of the Middle term in the positive instance; as smoke is in the kitchen; 3) *Vipakṣāvṛttitva*, non-

presence of the Middle term in the negative instance; as smoke is not present in the lake; 4) *Abādhitaviṣayatva*, the presence of the object of the Middle term in the minor not disproved by any stronger proof; 5) and *Asatpratipakṣatva*, absence of the counter-syllogism.

But in the case of an exclusively positive instance, the Middle term has to satisfy only four conditions; negative instances being impossible, the necessity of showing the absence of the Middle term in the negative instance does not arise at all. Likewise, in the case of an exclusively negative instance, positive instance being impossible, the necessity of showing the presence of the Middle term in the positive instance does not arise.

Like the Nyāya-Vaisheṣika school of thought, the Nimbārka school also believes in the fallacies of probans. They are five in number: 1) *Asiddha* or unproved reason. There are three varieties of it—a) a reason (*hetu*) the subject or place of which is devoid of the distinctive feature of the supposed minor term (*āshrayāsiddha*); as in the example 'a sky-lotus is fragrant, because it is a lotus', the minor term 'sky-lotus' is only an imaginary thing; b) a reason which is non-existent in the minor term (*svarūpāsiddha*); as in the instance 'water is tasteful, because it has smell', 'smell,' being the quality of earth, is not present in water; c) a reason with which no concomitant relation is established (*vyāpyatvāsiddha*); as in the example 'whatever exists is momentary, because it is existent (*sattvāt*)', no concomitant relation between the middle term and the major term is established for want of an instance. 2) *Viruddha*, or contrary reason, is that wherein the reason establishes the concomitant relation with the opposite of the major term; as in the example 'sound is eternal, because it is artificial', the reason 'artificiality' coincides with the opposite of eternity. 3) *Anaikāntika* or a reason which is co-existent with the major term only partially. It has three varieties: a) a

reason which is too wide; as in the instance, 'the hill is smoky, because it is fiery', where the reason 'fiery' is too-extensive and is present even where there is no smoke. This is named *Sādhāraṇa*. b) A reason which is equally present in its homogeneous instance (*sapakṣa*) and heterogeneous instance (*vidharma-vipakṣa*); as in the example 'sound is eternal, because it is knowable', the reason 'knowability' is not only present in the *sapakṣa* but also in the *vipakṣa*. This is called *Asādhāraṇa*. c) A reason which is neither present in the homogeneous instance (*sapakṣa*) nor in the heterogeneous instance (*vipakṣa*); as in the example, 'earth is eternal, because it possesses smell', the reason 'possession of smell' is not found in anything apart from earth which, in its entirety, is the major term. This is called *Anupasaṁhārī*. 4) *Prakaraṇasama* or inconclusive reason, that is, a reason wherein there is the possibility of another reason proving the opposite of the thing to be proved, that is, the major term; as in the example 'water is hot, because it possesses touch'. Here there is the scope for counter-reason to prove the opposite, as—water is not hot, because it is not *tejas*. 5) *Bādhita* or *Kālātyayāpadiṣṭa*, that is, a reason where the negation of the major term in the minor is proved through a stronger proof; as in the instance, 'water is hot, because it is fiery', the absence of heat is proved through perception which is a stronger means of cognition.

SCRIPTURAL TESTIMONY (*Shabda-Pramāṇa*) is a statement of one who speaks the truth (*āpta*). There are three types of *āptas* in accordance with the difference in the degree of the authoritativeness of the speaker. (1) The Vedas are most authoritative; hence, the statements of the Vedas are the best of the authorities. (2) The Smṛtis and their authors like, Manu, Vālmīki, Parāshara, Vyāsa, and others, who depend upon the Vedas alone for their authority, possess their authoritativeness of lower degree than

that of the Vedas. (3) The commentators of these, as they depend upon the Vedas and the Smṛtis for their authority, are also authoritative next to the Vedas and the Smṛtis.

ANALOGY and other sources of knowledge recognised by other schools of thought are not regarded here as independent sources of knowledge, as their scope is covered by the already recognised three means of knowledge.

Verbal testimony conveys its sense, through its *Vṛtti* to others. This *Vṛtti* is of two kinds—Primary (*Mukhya*) and Secondary (*Amukhya* or *Jaghanya*). The former is something like the potency (*shakti*) in the words which is capable of conveying the meaning of those words. This, again, is of three kinds: a) Conventional (*Rūḍhi*), wherein the potency belongs to the whole word; as in the words 'Hari', 'Nārada' etc.; b) Etymological (*Yaugika*), wherein the potency belongs to the parts; as in the word '*Mādhava*', the letter '*mā*' means 'Lakṣmī', and hence, the meaning of the word 'Mādhava' is 'the husband of Lakṣmī'; c) where the meaning is obtained through both—Etymology and Convention (*Yoga-rūḍhi*); as in the word '*Pankaja*' meaning that which is produced out of mud, that is, lotus.

The latter, that is, the Secondary *vṛtti*, (mode of expression) is of two types—a) *Lakṣaṇā*, indirect application of a word through the relation of *shakya*. This itself has three varieties: *i*) *Jahat*—wherein the direct implication of the word is left out; as in the example—'there is a villa on the current of the river Gaṅgā', where 'current of the river Gaṅgā' means, through indirect implication, 'bank of the river'; *ii*) *Ajahat*—where the direct implication of the word is carried along with the implied meaning; as in the instance 'red runs', the term 'red' means 'red horse'; *iii*) and *Jahadajahat*—where the direct implication of the word is partly left out and partly carried along with the implied meaning; as in the example—this is that very Devadatta',

the identity between 'this' and 'that' is due to dropping out the uncommon features and accepting the common ones. This is also called '*Bhāga-lakṣaṇā*'. (*b*) *Gauṇī*, that is, the connection of the implied attributes possessed by the term (*shakya*); as in the example '*siṁho Devadattaḥ*' (Devadatta is lion), the attributes of ferociousness, etc., possessed by a lion, become connected through implication with Devadatta. This is also called '*Lakṣita-lakṣaṇā*'

Of these three sources of knowledge, ordinarily Perception is most reliable, at least as far as the worldly objects are concerned. Scholars of this school go even so far as to assert that the knowledge obtained through the Scriptural testimony is the efficient cause of final emancipation only through direct Perception. Thus, Perception is more important than the Scriptural testimony even. It is needless to say that Perception is more reliable than Inference. But for the true realisation of the nature of the Lord, Scriptural testimony alone is the right means (Shrīkṛṣṇastava, verse 19). So says the Shruti—*Nendriyāṇi nānumānaṁ*—that is, neither the sense-perception nor the inference can lead to the realisation of the Lord (Quoted in VRM., p. 61; Suradruma, p. 195). Thus, it is clear from the above that for the true knowledge of the *Paramātman* and the *Jīva* along with Their qualities, the only source of knowledge is the Scriptural testimony, while for the knowledge of the various aspects of the cosmic world, the sources of knowledge are Perception and Inference.

It may be mentioned here that although Perception and Inference both are valid sources of knowledge, yet sometimes there appear some defects in these also. As for instance, at the perception of illusory head one may take it to be the head of a particular man; or at the sight of the rise of profuse smoke from a mountain top after the fire is extinguished by a heavy shower, one may infer the

mountain to be fiery; hence, it is held that these two sources of knowledge are not independent like the Scriptural testimony (VRM., p. 61). It may be, therefore, concluded that as far as these two sources of knowledge are concerned, *self-validity* (*svataḥ prāmāṇya*) of knowledge is not possible according to this school. In the case of Verbal testimony, on the other hand, *self-validity* is recognised even according to Nimbārka.

VALIDITY OF THE SO-CALLED ERRONEOUS COGNITIONS

The Nimbārka school of thought is an exponent of the theory of distinctness and identity; and accordingly, believes in the mutual distinctness and identity of the *Paramātman, Jīva and the Jagat* (Saurabha, Kaustubha, on Bra. Sū. III. ii. 27). It is, therefore, that the system is also known as *Satkhyātivāda*. Hence, everything being of the nature of *Brahman*, the knowledge of animate and inanimate objects is always valid beyond doubt (Dasha. Verse 7; VRM., pp. 83-84), and there is no erroneous knowledge ever. Thus, as regards the stock example of the so-called erroneous cognition—'*idaṁ rajataṁ*' (it—oyster-shell—is a piece of silver), it is said that had silver been really non-existent in the pearl-oyster, then there would have been no imposition of it upon the pearl-oyster; just as, no one sensibly ever imposes the existence of lotus upon sky. Moreover, according to the Process of Quintuplication of the five elements (*Pañcīkaraṇa*) the fiery element, which is also the cause of silver, is present even in the pearl-oyster. Hence, it is not erroneous to say that pearl-oyster is a piece of silver. But as the silver is present there only in very subtle form, it is not of any practical use. And it is this aspect of the thing that leads one to speak of the statement as an erroneous

one. It should be kept in mind that in common parlance the term 'real' (*yathārtha*) ordinarily is used in connection with that object which forms the major portion of the composite, and it is this major portion which is spoken of in worldly usage; while that which forms the minor portion is said to be unreal (*ayathārtha*) or illusory, and is not even recognised for any consideration. It is this consideration which leads one to make distinction between such terms as—existence and non-existence; right and wrong; real and illusory, etc., etc. This double aspect of an object also is in keeping with the *Bhedābheda* theory of this school (Suradruma, p. 20), Similarly, the knowledge of snake in rope is not erroneous; for the knowledge of snake which the knower has come to possess at that moment is produced from his correct knowledge of the true existence of snake which he already had in his subconscious mind. If it were not so, that is, if the knowledge of the snake in the rope were produced out of the non-existence of the knowledge of an existing snake, then a child who has no such knowledge also should perceive the snake in that rope, which never happens. Hence, the knowledge of snake is real and not illusory. In the same way, the knowledge of water in the mirage is also real in accordance with the Process of *Pañcīkaraṇa*. It is not visible, because earthly elements predominate in the mirage. Hence, it is not of any practical value also. Likewise, when a man is suffering from jaundice, he happens to see the white conch-shell as yellow. This is due to the influence of the bile over the rays emanating from the eyes that the white colour is suppressed and the yellow colour is manifested in its place. This biliary influence is not perceived by others. Hence, those who do not see the yellow colour think him to be wrong, while, in fact, he is not so.

Sometimes, people are found suffering from the so-called mistaken notion regarding a particular direction

(digbhrama). *They take the east to be the west, the south to* be the north, and so on. Sometimes, the notion is so strong that people never get rid of it throughout their whole life. This is also a case of valid cognition. The validity of this notion is due to the simple reason that a particular direction is present in another direction, and it is due to some unseen cause that only one direction is cognised there, while the presence of another is overlooked.

In the same manner, it is due to the swift motion of a fire-brand that it is taken to be circular forming as one connected row of light. Again, people wrongly think that it is the reflection of mirror which manifests the colour of the face. The fact is, on the other hand, that the rays coming out of the eyes become obstructed by the mirror and then through the mirror those very rays reflect upon our face and manifest its colour. The whole process takes place so very swiftly that no one easily becomes aware of it.

There is another so-called erroneous knowledge about the visibility of two moons simultaneously. Now, this is due to the fact that the rays of the eye become diverted towards two directions through darkness, etc., caused by the obstruction of the fingure, so that there being two different causes there appear to be two distinct moons. Through the help of one of the causes one perceives the moon in her own place while through the other cause one being diverted a little, perceives the spot near by the moon and through it perceives the moon which has left her own place. Hence, through the two different causes although the moon, qualified by the occupation of the two different places simultaneously, is cognised, yet since there is the cognition of two moons and there being difference in the form of the object of cognition and also as there is no cognition of a single moon, there is a general notion that there are two moons. Here, as there are really two different causes, there is

bound to be the cognition of two moons qualified by the occupation of the two different places. This necessitates the duplication of the form of the moon in all its reality. Thus, it is clear that ocular *tejas*, when divided into two through the influence of the darkness, leads to the visibility of two moons. When the darkness, however, is removed then only one moon is seen.

In all these cases of the so-called erroneous cognitions both the source of knowledge and the knowledge are always present; and through the cause one comes to have the knowledge of the effect. In every case, the knowledge should be present; for, if it were not so, and even if the object be present, there would be no effect. (Suradruma, pp. 199—203).

It would not be out of place to mention here that according to the Shaṅkara Vedānta also the presence of the knowledge of snake in the mind of the person who takes a piece of rope for the snake is accepted without any hesitation; but what is called erroneous in this, is the imposition of that knowledge upon '*idaṁ*'. The Shaṅkara Vedānta also believes in the process of *Pañcīkaraṇa*, and as the *taijasa* element which is the cause of the silver also is present in the pearl-oyster, it would not be wrong to say that there is silver in the pearl-oyster. But, as the Nimbārka school also holds, that is of no practical use. So there is not much difference in the two views. But Shaṅkara does not refer to this point at all. He emphasises the aspect of contradiction (*bādha*) and the false imposition, which, however, are not possible in the Nimbārka school.

Whatever has been said above as regards the so-called erroneous cognitions refers not only to the waking state of consciousness but also to the dreaming state. Thus, according to Nimbārka, all the dream-cognitions are valid; and the reason for this is that the Lord Himself is the

direct cause of all the objects of dream-cognitions. So says the Shruti—"there are no chariots, no horses for the chariots and no paths, but He creates the chariots, horses for the chariots and the paths". (न तत्र रथा न तत्र रथयोगा न पन्थानो भवन्ति, अथ रथान् रथयोगान् पथः सृजते—(Bṛhadā. IV. iii. 10).

As regards the view that as both the cognitions and the objects of these cognitions are short-lived, they cannot be regarded as the creations of the Lord Himself, it is said that even the duration of the creations of the Lord depends upon His sweet Will; and so, some creations, like Ākāsha, etc., exist till the time of the final dissolution, while others, like some individual beings, are comparatively short-lived, and those, like objects of dream-cognitions, are created and destroyed simultaneously.

Regarding the objection that the creation of God should be visible to all and as dream-cognitions are not so, they cannot be regarded as His creations, it may be said that it is not true of each and every object. For instance, objects like happiness, sorrow, fear, fearlessness, etc., etc., although are His creations, yet these are not visible to all. So says the Lord Himself "*Buddhi*, wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, pleasure, pain, existence, non-existence, fear, courage, harmlessness, equanimity, content, austerity, giving of gifts, fame and bad name, are the various qualities of the beings which are created by Me",—

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥—(Bhagavadgītā. X. 4-5).

In fact, the various dream-cognitions are created by the Lord Himself in accordance with the merits and demerits of the dreaming persons in order that they may experience pleasure and pain as fruits of their past deeds. The dura-

tion of these cognitions also is determined by the Lord in that very light. The dreaming-self is not responsible for these cognitions. If the Individual Self were responsible, then he would have never allowed such dreams to appear as are believed to forecast evil effects; for instance, the cognition of a black man with black teeth, etc. (Saurabha, Kaustubha, and Prābhā., on Brahma. Sū. III. ii. 4-7; Suradruma., p. 200.) Moreover, creations like those of the dreaming state are caused by such Beings who possess the qualities of *satyasaṅkalpa*, etc., which are unmanifest in case of Individual-Self so long as he is not free from bondage. Hence, the Lord Himself is regarded as the creator of dream-cognitions, and therefore, these cognitions also cannot be erroneous. On these grounds, Nimbārka and his followers hold that all cognitions are real (*yathārtha*). They do believe in remembrance (*smṛti*) (Dasha. verse 5) and recognition (*pratyabhijñā*—VRM, p. 8), but not as independent sources of knowledge.

Such a knowledge inheres eternally in the Individual-Self who is its substrate. In the waking state it is manifest but it is unmanifest in dreamless sleep. It is an extraordinary quality of the *Jīva*. Their relation is like that of the sun and his lustre. *Jñāna* is eternal and possesses the peculiar characteristics of contraction (*saṅkoca*) and expansion (*vikāsha*). So says the Lord Himself—'Knowledge is enveloped by nescience whereby mortals are deluded. And in whom nescience is destroyed by knowledge, knowledge shines like the sun.'—

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥
ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥

—Gītā. V. 15-16 along with the Tattvaprakāshikā, pp. 117-19. But we should not forget that under the influence of nescience caused by the eternal *Māyā*, this knowledge of the *Jīva* remains screened;

and so, the *Jīva* is not able to know everything during the state of bondage. But the *Jīva* comes to know everything about his property, etc., left by his forefathers and also about the existence of the external world and its various aspects when he is so informed by his relations. (*Vide*—

अनादिमायानिबन्धनेनाज्ञानेनावृतज्ञानत्वाज्जन्मनि जन्मनि एकस्मिन्नपि जन्मनि च पदार्थावधारणे मुह्यति। तत्र परमात्मना स्थापितान् सूर्यादीन् पितृपितामहादिसञ्चितांश्चार्थान् पूर्वसिद्धान् पुनः परिजनवचनात् वेति च
—Kaustubha, on Bra. Sū. II. ii. 28).

Knowledge, being pervasive in its nature, helps the experiencing of pleasure and pain through out the whole body (Kaustubha, II. iii. 24), by the atomic *Jīva* although it remains in the heart alone, like the light of a lamp, or the smell of a flower which spreads far and wide although its substrate remains only in one place.

As regards the argument that knowledge, being pervasive, may even extend beyond one's own physical organism and may help another *Jīva* to experience pleasure and pain as it helps its own *Jīva* in the case of its own body, it may be said that knowledge, in the state of bondage, being limited by the influence of nescience in the form of action (*karmātmakājñāna*), requires the help of sense-organ and object-contact of the organism to which it itself belongs for its manifestation. Such a contact is possible in the same organism to which that knowledge belongs and not in any other organism with which it has no connection. Hence, the *Jīva* ensouled in one body cannot experience the feelings of another organism. In the state of final emancipation, however, the influence of nescience being cast off, knowledge becomes free to help the *Jīva* to experience the feelings of every other organism. So says the Shruti—'Perceives all that is to be perceived and experiences everything in every way' (Saurabha, Kaustubha and Prabhā. on Bra. Sū., II. iii. 23).

EXISTENCE AND REALITY

Existence or reality according to Nimbārka is of two kinds—Independent (*Svatantra*) and Dependent (*Paratantra*). *Paramātman* or *Para-Brahman* alone is the independent reality. The dependent existence, on the other hand, is of two kinds: Conscious and Non-conscious. *Jīva*—Individual-Self—is the only conscious reality. The non-conscious reality, however, is of three types: *Aprākṛta*, that is, not pertaining to *Prakṛti*, the primordial cause; *Prākṛta*, the products of *Prakṛti* and *Kāla* (time) (Dasha., verse 3).

GOD or PARAMĀTMAN

Of these realities, the Universal-Self, variously known as *Bhagavān*, *Ishvara*, *Ramākānta*, *Kṛṣṇa*, *Puruṣottama*, etc., is by His very nature free from the five kinds of pain (*klesha*), namely, Nescience, Egoism, Attachment, Hatred or Anger and Fear of death. (VRM., p. 43). He is beyond the influence of the three *guṇas*—*sattva*, *rajas* and *tamas*. He is *satyakāma* (with true desires) and *satyasaṅkalpa* (with true volitions). The law of *karman* does not affect Him. His powers are unthinkable. He is beyond all. He is the substrate of all that is good. He is the giver of final emancipation. He is infinite and unthinkable. He possesses the following six qualities which He makes use of for creating the universe: 1) Knowledge—through which He directly perceives everything of every place and of all the three times; 2) Power (*shakti*) through which He makes possible what is impossible; 3) Strength (*bala*) with which He supports the entire universe; 4) Supremacy (*Aishvarya*) by which He controls everything; 5) Energy (*tejas*) due to which He never feels tired although there is much to cause weariness; and 6) Prowess (*vīrya*) through which He can subdue everything without being suppressed. Some of the more important qualities of God are: Mixing with all

freely without considering their place in life and society (*saushīlya*), never taking note of the faults of His devotees (*vātsalya*), non-endurance of the sufferings of His dependents (*mārdava*), sincerity in mind, body and speech (*āryava*), volition to protect others even at the cost of His own strength (*sauhārda*), being the place of refuge of all—from Brahmā down to the lowest inanimate object (*sharaṇya*), endowed with the nature of destroying the faults of others (*kāruṇya*), firmness in battle (*sthiratva*), faithful observance of His promises (*dhairyatva*), being grieved at the misery of others without there being any cause for it and then being desirous of removing their sufferings (*dayā*), having charming appearance (*mādhūrya*), and similar other qualities which are all natural and eternal in Him. These qualities are required for the protection of those who seek shelter under Him (VRM., pp. 44-45, Saurabha, Kaustubha on Bra. Sū., I. ii. 2). He is of the nature of *vyaṣṭi*, that is, of limited pervasion and also that of *samaṣṭi*, that is, of all-pervasion. He is both unmanifest and manifest. He is omnipresent and omnipotent. He is the Lord of all. He is the cause of this Cosmic world. He is known through the Vedas. (Saurabha, Kaustubha on Bra. Sūtra., I. i. 3). He is the subtlest of the subtle, the eternal amongst the eternals and greatest amongst the great. He is the source of all creations (Saurabha, I. i. 10). It is out of Him that these elements or beings (*bhūtāni*) come to exist. It is through Him that these created things have their existence and it is He in whom these retire at the end (Taittirīya Upa., III. 1). In other words, during all these three states, namely, creation, existence and destruction, the created beings or objects do not sever their connection from the Lord. He is the cause both of bondage and emancipation. He is the Lord of all and dwells in all the *bhūtas* (*sarvabhūtādhivāsaḥ*). He is the support of all the *lokas*. He is the

inner soul of all the beings. He is the bestower of boons. He is the object of our adoration. He dwells in the heart of all beings and by His illusive powers (*māyā*) causes all beings to resolve as though mounted on a wheel (*Vide*—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया—Gītā. XVIII. 61).

There is nothing beyond Him. All this is threaded in Him like the rows of pearls in a string (vide—

मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव—Gītā. VII. 7).

This whole cosmic universe, *Buddhi*, *manas* (mind), the gross air, *tejas*, water, Ākāsha, earth and the four types of beings, namely, viviparous (*jarāyuja*), oviparous (*aṇḍaja*), produced from sweat (*svedaja*), and produced by germinating (*udbhijja*), are all ever present in Kṛṣṇa. He is the doer and is eternal (VRM., pp. 43-47). He is present in the heart of all as their controller. He is all bliss and is the source of bliss to all other beings (Saurabha, I. i. 13, 15). He is the source of all light. When He shines, everything shines after Him; by His light all this becomes manifest (Muṇḍaka, II. ii. 10; Kaṭha. V. 15; Shvetāshvatara. VI. 14). He is all happiness (Bra. Sū. I. ii. 15 along with Saurabha and Kaustubha). He is all-pervasive (Saurabha, on Bra. Sū., I. ii. 10). He is called *Akṣara*, as He is the support of all the objects created from Ākāsha down to the earth in all the three times (Bra. Sū. I. iii. 10 along with Saurabha and Kaustubha). He is free from all evils. His nature is ever present (Bra. Sū. I. iii. 19), and is the cause of the manifestation of the nature of *Jīva* (Saurabha, on Bra. Sū. I. iii. 20). He creates whatever He desires simply out of His sweet Will (Bra. Sū. II. i. 24 along with Saurabha, Kaustubha and Prabhā.). He is far superior to the Individual-Self (Bra. Sū. II. i. 21 along with Saurabha). He is *āptakāma*, that is, all His desires are ever fulfilled and He has no more desire

for anything (Kaustubha on Bra. Sū., I. ii. 11). He is the destroyer of the Universe (Kaustubha. I. ii. 9). He is the cause of all causes (Kaustubha I. ii. 14). He is present in every thing, conscious or unconscious, but is not affected by the demerits of the thing, as He is beyond the influence of the law of *karman*, just as the *Ākāsha*, present in the ink-pot or surrounded by walls and roofs, is unaffected by the defects of the pot or the room (Saurabha. III. ii. 11; 19, 30). He is unlimited (Bra. Sū. III. ii. 22). He is not cognizable through eyes, speech, action or *manas*, but becomes manifest through extraordinary devotion and austere penances (Kaustubha on Bra. Sū. III. ii. 24-25; Gītā. XI. 54). As the Lord is the cause of all and is in the heart of all, He is also the form of all (*sarvarūpa*), just as the sun is the eye of all (Kaustubha. III. ii. 30). It is He who establishes moral laws for the universe (Kaustubha., III. ii. 32) Although He is infinite and unlimited, yet for the purposes of devotional meditations He becomes limited, like the Ākāsha in a jar or the lustre within a window (Bra. Sū., III. ii. 34 along with Saurabha and Kaustubha). This limitation is due to the influence of a condition (*upādhi*) in the form of the place of His manifestation (Prabhā. on Bra. Sū., III. ii. 34).

Besides, *Paramātman* is not gross (*asthūla*), but not atomic (*ananu*), not short but not long, whereby the possibility of His being a substance is also denied; He is not-red, not-viscid, not shadow, not darkness, not air, not Ākāsha, not resin (*asaṅga*), not taste, not smell. He has no eye-sight, no ear, no speech, no *manas*, no *tejas* like fire, etc. He has no vital-air (*prāṇa*) and no mouth. He is not measured, nor is there anything which can be measured through Him. There is no space within Him (*anantara*). There is nothing which is not in Him. He does not eat anything, nor is He the food for any one (Bṛhadāraṇyaka. III. viii. 8).

He is the material cause (*upādāna*). That is, He manifests in grosser form His subtle natural potencies and their real effects inherent therein in the form of conscious and unconscious entities. He is also the instrumental cause, that is, He connects the conscious beings, who, through their beginningless past deeds and dispositions (*saṁskāra*) created by them, have got very faint or weak memory and cannot have any knowledge, with the means of experiencing the results of their past deeds by giving that much of knowledge to them which they would require in experiencing the fruits of their past deeds (VRM., p. 65). So say the Shrutis—"He desired, may I become many, May I grow forth (Chāndo. VI. ii. 3)"; '*Brahman* is the forest, He is the tree from which came out the heaven and the earth, etc.' (Quoted by Saurabha, I. iv. 25)'; "He then Himself manifested His ownself" (Taittirīya. II. 7). He is the cause of the universe (Bra. Sū., I. iv. 27; II. i. 8 along with Saurabha). He is responsible for all our dream-cognitions (Bra. Sū., III. ii. 27 along with Saurabha). He destroys the sins of His devotees (Kaustubha. I. i. 21). Like other natural qualities, He possesses colour (*rūpa*). The Shruti which speaks of Him as *arūpam*, etc., refers to the physical and cosmic colour which, of course, is denied of Him (Kaustubha. I. i. 21). He has eternal body which is not made up of the products of the primordial matter. It is this body of the Lord upon which the devotees concentrate their minds in meditation. If He had no body, then there would have been nothing to meditate upon for those who are desirous of salvation, and then there would have been no *upāsanā* which necessitates the presence of a form to meditate upon. (Kaustubha. on Bra. Sū., I. i. 21). Again, the Shruti—"The person that *is seen* in the eyes, that is the Self that I spoke of; this is the immortal, the fearless *Brahman*" (Chāndogya, VIII. vii. 4) also shows that the Lord has a body; for only then the expression '*is seen*' can

be used. (Kaustubha. I.i.21). It is because He possesses a body that the Shruti speaks of the colour of His hair as golden, etc. (*vide*—Tattva. on Gītā. IV. 6). It is also due to His having a body that He is said to have two or four hands according to the wishes of His devotees (VRM., p. 72). The Lord in the form of Gopāla ever remains in the company of Rukmiṇī, Satyabhāmā and other ladies of the Braja, and He should be meditated upon by the devotees in this very form (VRM., p. 72). He possesses the ornaments of Shrīvatsa, Kaustubha, Shaṅkha, Cakra, Shārṅga, Padma, Gadā and Vaṁshī. He puts on the *Vanamālā* (a particular type of garland which hangs upto the feet) (VRM., p. 72).

Paramātman alone is the instigator of doing good or bad deeds. And accordingly, He alone is the giver of the rewards of those deeds in accordance with the merits and the demerits of the persons. It is at His instance that a Being comes to this universe for experiencing pleasure and pain; and again, it is at His instance that one becomes free from bondage (Kaustubha on Bra. Sū. I.i.30; Bra. Sū., III. ii. 40-41 along with Saurabha, Kaustubha, and Prabhā.).

Jaimini, following rigidly the Shruti—'*Yajeta svargakāmaḥ*,' etc.,—thinks that action or *dharma* or *apūrva* accruing from the performance of rites and sacrifices, alone is the giver of the result, and not God. This view is not accepted by Nimbārka who thinks, like Bādarāyaṇa, that *dharma* or *apūrva* or any meritorious deed independent of God never gives any reward. In fact, by the performance of such deeds one becomes qualified for getting rewards which God alone gives. Just as mere ploughing the field, etc., would not give the agriculturist good harvest, but it is the Lord who gives him a good harvest, so the Vedic sacrifices performed by the dependent selves cannot alone lead to any good result. It is God

who is the giver of rewards. So says Shrīnivāsa that Puruṣottama alone makes people do righteous and unrighteous deeds in accordance with their past deeds, and rewards them accordingly (Kaustubha II.iii.41) There is no difference between Nimbārka and Shaṅkara or Rāmānuja on this point (*Vide*—Shaṅkara and Rāmānuja Bhāṣyas on II. iii. 41-42).

Paramātman is of the nature of both *cit* and *acit* (Kaustubha. I.ii.24). While creating the universe, He is both the doer and the object (*karman*). It is, therefore, that the Shruti says—'Then He Himself manifested His ownself' (Tai. II.7). As He creates the universe only for His *Līlā* (playful activities), there is no sense of injustice and cruelty in Him (Bra. Sū. II.i.32-33). While creating the universe *Paramātman*, who is naturally all bliss, the Lord of all, does not require the help of any instrument. It is simply by His Divine Will mixed with His eternal, infinite and unthinkable Potency that He creates strange objects of various types (Bra. Sū. II.i.30 along with Saurabha and Kaustubha). Other beings, such as, Indra, or other gods, sages, etc., are capable of creating something only through the grace of the Lord (Bra. Sū., II.i.27 along with Saurabha and Kaustubha). He is the substrate of eternal action (Prabhā. on Bra. Sū., II.iii.32, p. 680). He is identified with the *suṣuptisthāna* (Bra. Sū., III.iii. 7. along with Saurabha, Kaustubha and Prabhā). He is independently all-illuminative (VRM., p. 6). In sound sleep He is always present as the experiencer of the happiness (VRM., pp. 11-12). He is by His very nature the knower (*Ibid.*).

All the qualities of the Lord are all-pervasive, natural and bestower of the final emancipation. This being so, we should not think that all beings even in bondage will be influenced by these qualities of the Lord, for though these are all-pervasive, yet they become manifest in them alone

who are true devotees and who have tried to realise Him through the regular process of hearing, reasoning and contemplating; in case of others, these remain unmanifest (VRM., pp. 18-19).

Viṣvaksena, Jaya, Vijaya, etc., who are eternally liberated, are the attendants of the Lord; Garuḍa is His conveyance; Sheṣa is His seat; Shaṅkha (conchshell), Cakra, Gadā (mace), bow made of horn and arrow, plough, and wooden pestle, etc., are His weapons; lute and horn are His musical instruments; *kirīṭa* (crown), ear-rings, *kaustubha* (a jewel), *vaijayantī* (necklace), *vanamālā* (garland), *keyūra* (a bracelet or an armlet), *kaṭaka* (a chain), ring, yellow silken garment, etc., are His ornaments; All these are conscious. (Shrutyanta suradruma, p. 103).

He has got infinite forms. Some of these are known as *Vyūhas*, while others are His *avatāras*. By the former we should understand those particular forms through which the Lord manifests Himself for the sake of the creation of the universe and for making Himself easily available to His devotees during meditation. Generally, there are four such special forms, namely, Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha. According to another classification they are twelve, namely, Keshava, etc.

Of these *Vyūhas*, *Vāsudeva* is the Lord Himself in His *nirguṇa* aspect. He is also known as *Kṣetrajña* (Shrutisiddhāntasaṅgraha, Chapter IV, verses 23, 26) *Saṅkarṣaṇa* is the Individual-Self. It is in this form that the Lord is within us as the internal check or the regulator of our internal feelings (*antaryāmin*) (Ibid., verse 23) *Pradyumna* is the *manas* of all the beings. He does not undergo any change even when there is *Pralaya*. (Ibid., verse 24). From Him is manifested *Aniruddha*. He is the controller of cause and effect. From Him is manifested the entire universe, animate and inanimate. (Ibid., verses 24-25).

It is out of His sweet Will for the protection of the virtues and the virtuous, for the destruction of the vice and the vicious and for firmly establishing righteousness and for the fulfilment of the desires of His devotees, that the Lord manifests Himself through several forms which are called incarnations (*avatāras*). During these incarnations although His potencies (*shakti*) remain unmanifest, yet He is in His *Full Svarūpa*. It is, therefore, that in the Gītā the Lord Himself says—'There is nothing beyond Me' (VII. 7). The Shruti also says—'Kṛṣṇa is the Highest God'.

These incarnations are of three types :—(1) *Guṇāvatāra* is one which is the creator, protector and destroyer of the cosmic existence by controlling the three *guṇas*. He does the above-mentioned functions through the help of the deities presiding over the three *guṇas* and Time. He, as the controller of *rajas* with the single limitation (*upādhi*) in the form of *rajas* and through its presiding deities, namely, Chaturmukha, Dakṣa, Kāla, etc., is the creator; as the controller of *sattva*, Himself with the single limitation of *sattva* and through the presiding deities, namely, Kāla, Manu, etc., is the protector; and as the controller of *Tamas* and through the presiding deities, namely, Rudra, Kāla, etc., is the destroyer. (2) *Puruṣāvatāra*—There are three kinds of this incarnation : the first is the controller of the *Prakṛti* (the primordial cause) which evolves *Mahat* and who takes rest, that is, sleeps, in the Causal ocean. The second is the controller of the aggregate (*samaṣṭi*) who takes rest in the *Garbhoda* (eternal water ?). The third is the controller of the *vyaṣṭi* (individual) who sleeps in the Ocean of milk. The different names are due to the different limitations and states. (3) *Līlāvatāras*—They are of two kinds : (a) *Āveshāvatāra* which itself is either (i) *Svāṁshāvesha*—meaning the infusion of the Lord's ownself into a physical organism made up of the *Prakṛti* directly without having the Individual Self (*Jīva*)

as an intervention; as for instance, the incarnations of Nara and Nārāyaṇa; or (ii) Shaktyaṁshāvesha wherein the supreme Lord infuses His potency (*shakti*) alone into a physical organism, and this He does with the Individual Self as an intervention. There is difference of grade at this stage and so their names differ; for instance, Dhanvantari, Parashurāma, etc., are classed as *Prabhava*, while Kapila, Ṛṣabha, Sanaka, Sanandana, Sanātana, and Sanatkumāra, Nārada, Vyāsa, etc., are regarded as *Vibhava*. (b) *Svarūpāvatāras* are those incarnations of the Lord wherein He manifests Himself in His own *Sat-Cit* and *Ānanda* form. These incarnations are in no way different from the Lord in nature, qualities and potencies; just as one lamp is not different from the other. This incarnation is also of two types: (i) *Aṁsharūpa* in which case the Lord does not manifest His full powers, qualities, etc., although He is present in the physical organism in *full*: as for instance, the incarnations of Matsya, Kūrma, Varāha, Vāmana, Hayagrīva, Haṁsa, etc.; and (ii) *Pūrṇarūpa* in which case, the Lord manifests His full powers, qualities, etc.; as for example, the incarnations of Shrī Nṛsiṁha, Dāsharathī Rāma and Shrī Kṛṣṇa (Dasha., verse 4; VRM., pp. 47—49).

It is quite clear from the above that according to the Nimbārka school the Lord is not attributeless (*nirguṇa*); as the existence of the *nirguṇa-Brahma* is not proved through any source of knowledge. (VRM., p. 60).

INDIVIDUAL SELF OR JĪVA

Of the two dependent realites, the conscious one is the Individual Self. In the *Mahāvākya*—'*Thou art that*', the term 'Thou' refers to *Jīva*, the Individual Self. It is of the nature of consciousness. It does not depend upon the activities of any instrumental agency, except the Lord for its light; and hence, it is also of the very nature of

light (Vide—*Atrāyaṁ puruṣaḥ svayaṁjyotirbhavati*). Even then the *Jīva* is said to be the substrate of consciousness. Both of these, that is, Jīva's being *Jñānasvarūpa* and *Jñānāshraya*, are possible simply because they believe that identity does not depend upon the absolute resemblance or the sameness between the *dharmin* and the *dharma* (attribute) but upon the non-apprehension of the difference, (VRM., p. 47). Its very nature, existence and activities all depend upon the Supreme Lord (VRM., pp. 13-15; Vedāntatattvabodha, p. 23). The powers of *Jīva* are limited. *Jīva* is eternal. The knowledge of *Jīva* is screened by *avidyā* (nescience) in the form of its past deeds which have no beginning (VTBodha., p. 12).

It should be noted here that according to this school of thought *avidyā* or *Māyā* is used in the sense of the deeds of the past (*karman*) and not as false knowledge or illusory appearance. So says the Lord Himself—'Wisdom is enveloped by unwisdom' (Gītā, V. 15). It is due to this very fact that the *Jīva* becomes deluded. Under the influence of its own past deeds, it experiences pleasure and pain (Saurabha, on Bra. Sū., I. ii. 8). So says the Shruti also—'It eats the fruit as if it were sweet' (Muṇḍaka, III. i. 1). For reaping the fruits of its past deeds, it has to assume a body, which is made in accordance with the *Jīva's* own past deeds (Kaustubha, I. iii. 11-12). It is called by various names, such as, *karmātman* (that is, the doer), as it is in bondage through the influence of its own past deeds (VT Bodha., p. 13), *Kṣetrajña*, etc. *Jīva*, as it has entered into an organism, is not the controller of anything (Saurabha. and Kaustubha., I. ii. 19-21). It is the experiencer (*bhoktā*) of pleasure and pain as it is the master of the sense-organs (Saurabha and Kautubha. II. iv. 15). In *suṣupti* the *Jīva* retires to the *daharākāsha* which is identified with the Supreme Lord and comes back from there every day (Kaustubha. I. iii. 15).

That *Jīva* is the doer is clear from the texts—'One should live for hundred years while engaged in doing actions'; 'Desirous of *svarga*, one should perform the sacrifice'; 'Desirous of salvation, one should submit oneself to the Lord'; 'He is to be searched out'; 'He is to be realized'; 'Desirous of salvation, one should contemplate upon Brahman', etc., etc., all of which require that a conscious entity should be the doer. It is also clear from these very texts that *Paramātman* Himself is not meant to be the doer. (Bra-Sū., II. iii. 32 along with Saurabha and Kaustubha). The Individual Self, which is identical with the egoistic element and which by its very nature is the doer, manifests itself as such through the sense-organ and object-contact during the state of bondage; just as, fire which is the natural substrate of burning manifests its burning nature when it comes in contact with wood, etc. And it is due to this that during sound sleep (*suṣupti*) and the state of fainting, there being no sense-organ and object-contact, the doership of *Jīva* is not quite obvious, although it is not totally absent; for it is clear from the fact that its doership as regards the act of breathing is present even during those two states. (Prabhā. on Bra. Sū., II. iii. 32).

The Individual Self freely (*yathākāmaṁ*) moves about within its own body during the dreaming state (Bṛ. Upa. II. i. 18). It takes away, through its *buddhi*, along with it the cognising faculty of the sense-organs and retires to sleep. Likewise, it takes away the *prāṇa* (vital air) and freely moves about within its own body during *suṣupti* (Bṛ. Upa. II. i. 17-18). All these go to prove that the Individual Self is the doer. Further, it is said in the Taittirīya (II. v. 1) that *vijñāna* performs sacrifice and other deeds. Now, here the term *vijñāna* is used in the sense of *Jīva* and not as intellect; for, if it were so, then the term should not have been used in the first case but in the instrumental case (Bra. Sū., II. iii. 33-35).

Now, it may be asked: if *Jīva* were the doer, then it should have been independent also; for independent entity alone can be the doer (vide—*svatantraḥ kartā*), and then the *Jīva* should never have performed any such action which would have produced undesired results. There are two parts in the above argument. As to the second part of the enquiry, it may be said that there is, no doubt, some regular consequence between the desired and the undesired results accruing from the righteous and unrighteous deeds respectively, but there is no such rule in the actual performance of the action; through some unseen force sometimes one is led to perform good deeds and sometimes bad deeds (Bra. Sū. II. iii. 36 along with Saurabha and Kaustubha). Since *Jīva* is the doer, he is also the experiencer and it is then alone that bondage and liberation are also attributed to *Jīva* (Bra. Sū. II.iii.37). Besides, had *Jīva* been not the doer who would have then performed the *samādhi* by merging one's self into the *Brahman* after having thought of Him as distinct from body, sense-organs, *manas*, and intellect, and having stopped the activities of one's own intellect (Kaustubha. II, iii, 38)? As for the first part of the enquiry, it may be said that in fact, the *Paramātman* alone is independent, and, as such, He alone can be the doer, and in reality it is the Lord Himself who is the doer. But for every practical purpose He has transferred that doership to the Individual Self. It is, therefore, that the doership of the Individual Self is also dependent upon the Lord. So it is said in the Kauṣītakī (III. 8) that whomsoever the Lord wants to take to the good *loka*, He makes him do good deeds, and whomsoever He wants to take to the lower regions, He makes him do evil deeds. Again, it is said in the Shruti—'The Lord enters into the heart and controls all people.' In the Gītā also, the Lord Himself says—'I am seated in the hearts of all and from Me proceed memory, wisdom and their absence' (XV. 15) (Bra. Sū., II. iii. 40).

Jīva is atomic (aṇu). It is because Jīva is atomic that it can go out of the organism at the time of death. Moreover, if it were all-pervasive, then the feelings of pleasure and pain would have been felt everywhere. It cannot be of the medium size, for in that case, it would not be eternal (Bra. Sū., II. iii. 19 along with Saurabha and Kaustubha). Muṇḍaka (III. i. 9) and Shvetāshvatara (V. 8) speak of the atomic nature of the *Jīva*. The *Jīva* being atomic, although it occupies only a point in the body, yet like a drop of sandal wood-paste, it enlightens the whole body and experiences the feelings of pleasure and pain over the entire organism (Bra. Sū., II. iii. 23) So says the Smṛti—'Although atomic, the *Jīva* pervades over the whole body, as it is the case with a drop of the *Haricandana* paste', 'As the single sun illumines the whole earth, so the *Kṣetrī* illumines the entire *kṣetra*' (Gītā, XIII. 34). (Kaustubha, on Bra. Sū. II. iii. 23).

As the *Jīva* has turned its face away from the Lord under the influence of its own past deeds, it has to wander from one birth to another (Kaustubha. I. ii. 6). Due to its contact with *avidyā* and *karman*, it falls into bondage (Prabhā. on Bra. Sū., I. ii. 6). It dwells in the heart and is the seat (*adhiṣṭhāna*) of the Lord in a physical organism. It is the Lord's *niyamya* (that which is controlled) (Prabhā on Bra. Sū., I. ii. 21). It is called *aja* (unborn). It has no discriminative power. It is impelled by the force of its own past deeds which have no beginning (Kaustubha. I. iv. 10). It has knowledge as its quality which pervades over the entire body; and like a lamp, it enlightens the whole body, or like the smell of a flower whose substrate remains in one particular place, it spreads over the entire organism (Kaustubha., II. iii. 24-27). As its knowledge is all-pervasive, it is also sometimes said to be all-pervasive, but this does not refer to its nature (Saurabha., Kaustubha, and Prabhā., II. iii. 28). There are four states of *Jīva*—

waking, dreaming, sound sleep and going-out. Fainting is half death, in which state the *Jīva* reaches half way to the state of death. The state of fainting cannot be included under sound sleep, for in the latter case, there is happiness (Bra. Sū., III. ii. 10. along with Saurabha and Kaustubha).

Jīva is infinite and distinct from one another by its very nature. This very nature of *Jīva* differentiates it from the Lord who is only One. This belief in the plurality of the *Jīva* denounces the theory of *Ekajīva*. As the number of *Jīva* is infinite, there is no danger of all *Jīva's* becoming liberated (VRM., p. 19). It, being an *aṁsha* of the Lord, is free from sins by its very nature, but its real nature is screened by the *Māyā* in the form of its deeds of the past which have no beginning (Kaustubha. I. iii. 20). The manifestation of its nature also depends upon the Lord (Saurabha. I. iii. 20).

Jīva is the *aṁsha* (potency) of the Lord. So says the Lord Himself—'In this *Jīvaloka* the *Jīva* is my own *aṁsha* in the form of *shakti* (potency)'—

ममैवांशो जीवलोके जीवभूतः सनातनः—Gītā, XV. 7;

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्। जीवभूताम्—Gītā, VII. 5.

It is to be remembered that here the term *aṁsha* has been used in the sense of Potency and not as a part or a spark or reflection (vide—*aṁsho hi shaktirūpo grāhyaḥ*—Kaustubha, II. iii. 42; TP. of Keshava, on Gītā. XV. 7, VII. 5.). So say the Shrutis also—'The *Jīva* is the *aṁsha* of the *Para*'. 'This is the *shakti* of the *Para*. *Jīva* is less powerful and dependent' (Quoted in the Kaustubha, II. iii. 42). As such, it is distinct from *Paramātman* who is the *aṁshī*; but as its existence, activities, etc., are all dependent upon the Lord, it is also not distinct from Him. (Kaustubha. II. iii. 42). That the *Jīva* is the potency of the Lord, is further proved by such texts as—'all the beings are His *Pāda*, that is, *aṁsha* (Sāurabha. II. iii. 43).

It is because Jīva is the aṁsha of Paramātman, the latter does not experience pleasure and pain belonging to the former; just as, the defects of light (*prakāsha*) which is the *aṁsha* do not affect the sun who is the *aṁshī*; or those of the sound which is the *aṁsha* do not affect the *Ākāsha* which is the *aṁshī* (Bra. Sū., II. iii. 45 along with Saurabha and Kaustubha). The Individual Self experiences pleasure and pain under the influence of its past deeds, but the Universal Self does not experience any such feeling (Prabhā. on Bra. Sū., II. iii. 45). As an *aṁsha* the Individual Self is identical with the Universal Self, but due to the former's connection with the cosmic body, injunction and denial regarding the Individual Self become possible, as for instance, so and so is not qualified for performing sacrificial rites, while so and so are qualified (Bra. Sū., II. iii. 47 along with Saurabha and Kaustubha).

All the *Jīvas*, though *aṁsha* of the same Lord, yet are not identical with one another. With the difference of the physical organism occupied by the *Jīva*, there is the difference between the *Jīvas* themselves; and there is no possibility of the overlapping of their experiences even (Saurabha and Kaustubha, II. iii. 48). Due to the influence of *Māyā*, the knowledge of *Jīva* is limited during the state of bondage (VRM, p. 20; Kaustubha, II. iii. 48). Even during the state of liberation the difference and non-difference between *Jīva* and *Paramātman* remain non-affected (Kaustubha, I. i. 7).

JĪVA AND BRAHMAN—THEIR RELATION

Now, as the Individual Self is the potency of the Lord, it leads us to discuss the relation between the Individual Self and the Universal Self. We find that there are several passages in the Upaniṣads, such as 'He who controls the Individual Self from within'; 'Having entered into the heart the Lord is the ruler of the people'; '*Paramātman* is inde

pendent and possesses *more qualities*'; '*Jīva is less powerful, is dependent and is inferior*'; 'The two unborn selves are said to be respectively conscious and less conscious, powerful and less powerful', etc., which show that the Individual Self is quite distinct from the Lord. Again, the Shrutis—'I, the desirer of salvation, after the fall of my body and the exhaustion of my *prārabdha-karman* (the set of past deeds which have begun to yield fruits), am to reach Him from here'; (Chāndo. Upa., III. xiv. 4); 'There are two drinkers of the Truth, existing in the body obtained as the result of the good deeds (of the past), both dwelling in the cavity of the heart, in the most highly splendid *Parama-vāyu*. The knowers of Brahman and those who perform the five sacrifices of *deva*, *pitṛ*, *bhūta*, *manuṣya* and *brahma*; and have performed the *Naciketā-fire* sacrifice thrice describe these as shadow and the sun respectively' (Kaṭha. Upa., I. iii. 1); 'Know thou the *Jīvātman* as seated in the chariot' (Kaṭha., I. iii. 3); 'The two birds of handsome plumage, inseparable friends, nestle on the same tree. One of them eats the fruit as if it were sweet, while the other, without eating illumines all round' (Muṇḍaka. III, 1), support the difference. Even the great-*guru* of Shaṅkara, Gauḍapāda says—'The difference between *Jīva* and *Paramātman* which has been pointed out before, etc., (Māṇḍūkyakārikā, 14).

There are several passages in the Bhagavadgītā which support the difference between the two. For instance—'O Arjuna, the Lord dwells in the heart of all beings' (XVIII. 61); 'He who sees Me everywhere and perceives everything in Me, of him will I never lose hold and he shall never lose hold of Me' (VI. 30)); 'He, who established in unity, worships Me abiding in all beings, that *yogin* lives in Me whatever be his mode of living' (VI. 31); 'There is nothing whatsoever higher than I, O Dhanañjaya. All this is threaded in Me as rows of pearls in a string' (VII. 7); 'I

am seated in the hearts of all, and from Me proceed memory, wisdom and their absence. And that which is to be known in all the Vedas am I; and I indeed am the knower of the Veda and the author of the Vedānta (XV. 15); 'Since I excel the destructible (*kṣara*), and am more excellent than the indestructible, in the world and in the Veda, I am proclaimed the Supreme *Puruṣa*' (XV. 18). Again, the Shrutis which speak of *Jña* (Omniscient) and *Ajña* (less-knowing); the two unborns; the Lord and the Dependent Self; the Lord of the *Kṣetrajña*; the eternal amongst the eternals, the conscious of the conscious, etc. (*Vide—Shata-patha*, X. 6. 3. 2) all support the difference. From all these texts quoted above it is clear that the Individual Self is quite different from the Universal Self.

Besides, if they were absolutely identical, then by creating the universe, a place for all sorts of pain, *Paramātman* would have been accused of doing wrong to Himself. *Jīva* is the doer of good and bad deeds and the experiencer of the three kinds of pain, and if it were the same as the *Paramātman*, then the latter would have also become the doer and experiencer of the results of the past deeds, like the former (Saurabha and Kaustubha on Bra. Sū., II. i. 20). On these grounds, it is said that *Jīva* is distinct from *Brahman*.

But at the same time, there are such texts which definitely assert the identity between the two. For instance, 'Thou art that'; 'This *Ātman* is *Brahman*'; 'I am *Brahman*'; 'This whole is *Brahman*', etc. etc. And as all these texts have equal strength, it is difficult to accept one kind of texts and reject the other. It is not possible too to classify the texts as Primary and Secondary. Hence, Nimbārka advocates the theory of *Bhedābheda*. That is, the relation between *Jīva* and *Brahman* is *both of identity and difference*. (Bra. Sū., I. ii. 6; I. iv. 20 along with Saurabha and Kaustubha). By identity here it means that the existence,

activities, etc., of the Individual Self are all dependent upon the Lord. In the case of the non-conscious reality also, when it is said—'*Sarvaṁ khalvidaṁ Brahma*' (indeed all this is *Brahman*), what it means is that the whole non-conscious reality comes out of Him (Kaustubha. II. i. 21). Several instances may be adduced in support of the above. For instance, stones like admantine, emerald, etc., are earthly modifications and as such may be called earthly, yet in form these are quite distinct from the earth; or the lustre of the admantine though not different from admantine, yet in form it is different; so the ocean and the waves; the sun and its lustre, etc., etc. (Bra. Sū., II. i. 22 along with Saurabha; and Kaustubha; II. 1. 13).

Regarding this theory of the *Bhedābheda*, AUḌULOMIN says that the texts—'This *Jīva*, after going out of this body after death, realises its own nature, attains the higher light, that is, *Paramātman*' (Chāndogya. VIII. xii. 3); 'Just as rivers, flowing when go to the ocean, become there invisible having freed themselves from the name and the form, so the wise losing his name and form goes to the Divine Person Who is greater than the Great' (Muṇḍa., III. ii. 8)—show that the *Jīva*, leaving this body, goes out and attains the Brahmahood (*Paramātmanā saha bhāvāt—Brahmabhāvāpannatvāt*). Hence, the *Jīva* is the same as *Brahman*. The difference between the two exists only so long as the *Jīva* is in bondage. They become one and identical when the *Jīva* becomes liberated.

To this SHRĪ-NIVĀSA says that for the good of those who have no sharp intellect this view is quite good. But the fact is that even during the cosmic existence the atomic and less-knowing *Jīva*, although distinct from *Brahman* who is all-pervasive, omniscient and infallible in nature, yet like the leaf from the tree, the light from the lamp, quality from the qualified, sense-organ from the vital-air, its existence and activities being dependent upon the Lord, it is

not distinct from the *Paramātman*. So even in the state of liberation although the Individual Self has no separate independent existence, etc., and hence, may not be regarded as distinct from Him, yet when we find that the Shruti says—'*Svena rūpeṇa sampadyate*'—'realises its own nature' in liberation, then it is difficult to deny their distinctive nature even during the state of liberation. If it be not accepted, then the *nature* of both, the *Jīva* and the *Paramātman*, becomes loose (Kaustubha. I. iv. 21).

ĀSHMARATHYA, on the other hand, thinks that *Jīva* is the effect of *Paramātman* who is the cause of all, as the Shruti says—'*Yāto vā imāni bhūtāni jāyante*' from whom these beings (from the highest to the lowest) have come out (Tai. Upa., III. 1). Thus, they are related as cause and effect. But when we know that after all the effect, that is, the *Jīva*, is the same as the cause, then the identity between the two becomes established. So there is a sort of natural *Bhedābheda* between the two (Bra. Sū., I. iv. 20 along with Kaustubha).

KĀSHAKṚTSNA, however, is of opinion that as the *Paramātman* dwells in the *Jīvātman*, who is His *niyamya* (that is, controlled by Him) as the Shrutis say—'He who dwells in the *Ātman*, etc.'; 'Whose body is the *Ātman* (that is, *Jīvātman*)'; 'He who controls the *Jīvātman* from within'; 'That *Ātman*, the immortal, is the controller'; 'He having entered into the heart of all rules over all', etc., etc., the controller is identified with the controlled (Bra. Sū., I. iv. 22 along with the Saurabha and the Kaustubha).

DIVISIONS AND SUBDIVISIONS OF JĪVA

The Individual Self, who, under the influence of its series of past deeds which have no beginning, is not capable of differentiating between its own nature and that of the other (Kaustubha. I. iv. 10), is of two kinds: (1) *Baddha* (not free)—that is, one who has identified itself with the

physical body of a god, or of a human being, or of any other being who is a modification of the primary matter (*Prakṛti*) under the influence of its own past deeds and is experiencing sound, touch, colour, taste, and smell—the various modifications of *Prakṛti* and is devoid of the Supreme Bliss (Kaustubha. I. iv. 10; VRM., p. 22).

(2) *Mukta* (free from bondage),—liberated self is one who has received the grace of the Lord through good luck due to his pitiable condition and has realised the Supreme Bliss through hearing, thinking and meditating upon the Shrutis by sitting at the feet of his *guru* and who has freed himself from the influence of *Prakṛti* (Kaustubha, I.iv.10).

Baddha, again, is either *mumukṣu* (desirous of freedom from the cosmic existence) being disgusted with experiencing of the various kinds of worldly pains, or *bubhukṣu* (desirous of experiencing worldly pleasures). Of the *mumukṣu*, again, there are some who desire the realisation of the true nature of the Lord (*bhagavadbhāvāpatti*), while others desire for the realisation of their own nature (*nijasvarūpāpatti*). Similarly, the *bubhukṣu* is, either who has got blissful future (*bhāvishreyaska*), or is ever worldly (*nitya-saṁsārī*).

Of the liberated beings (*mukta*) also, there are some who are eternally liberated (*nitya-mukta*). They experience eternal bliss alone through the eternal perception and service of the Lord and are eternally free from the experiencing of the worldly pains proceeding from the *Prakṛti* and its modifications, such as, coming into the womb of the mother, taking birth, growing old and then leaving the physical body. They are, again, either those who are immediately connected with the Lord (*ānatarya*) such as, His crest (*kirīṭa*), bracelet (*kaṭaka*), ear-rings (*kuṇḍala*), and flute, or those who attend upon the Lord (*Pārṣadas*), such as, Viṣvaksena, Garuḍa, etc. Of other liberated beings, some are such who have been freed and are experi-

encing the Absolute Bliss of the Lord, as it is said by the Lord Himself—'Freed from passion, fear and anger, filled with Me, taking refuge in Me, purified in the austere penances (*tapas*) of wisdom, many have entered into Myself' (वीतरागभयक्रोधा मन्मया मामुपाश्रिताः। बहवो ज्ञानतपसा पूता मद्भावमागताः—Gītā., IV. 10). 'Having taken refuge in this wisdom and being assimilated to My own nature, they are reborn even in the emanation of a universe, nor are disquieted in the dissolution' (इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः। सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च—Gītā., XIV. 2). Those who have entered into the very being of the Lord Himself are capable of assuming infinite bodies according to their own desires in accordance with the Divine Will, as we have in the various incarnations. So says the Shruti—'He manifests Himself in one form, into two forms, three forms, five forms and thousand forms (Dasha., verse 2; VRM., pp. 22-23). Others are those who are satisfied simply by the realisation of the Blissful nature of their own. For facility of easily grasping the divisions and sub-divisions of the Individual Self a table is given below :

- JIVA
  - Baddha
    - Mumukṣu
      - Bhagavadbhāvāpattilakṣaṇamuktikāmāḥ.
      - Nijasvarūpāpattikāmāḥ.
    - Bubhukṣu
      - Bhāvishreyaskāḥ.
      - Nityasaṁsāriṇaḥ.
  - Mukta
    - Mukta
      - Niratishayānandarūpabhagavadbhāvāpattilakṣaṇamuktivantaḥ
      - Svasvarūpānandāpattimātreṇa santuṣṭāḥ.
    - Nitya Mukta
      - Ānantaryāḥ.
      - Pārṣadāḥ.

PASSAGE OF JĪVA TO OTHER LOKAS

The Individual Self during the state of bondage has got limitations, as has been pointed out above, under the influence of *avidyā* in the form of its own past deeds. These limitations disappear when the Self becomes free from bondage. The process of release is that after having fully experienced the worldly pleasures and pains by assuming a form of a god, or of a human being, or of a lower creature under the influence of its own past deeds, the *Jīva* is favoured by the Lord, without there being any cause for it. So says the Shruti—'The *Ātman* is not to be attained by studying many Vedas or other Sciences, nor by intelligence, nor by much hearing or learning. By him alone He is attained whom alone this *Ātman* selects; to him this *Ātman* reveals His own nature—

(नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम्

—Kaṭha. I. ii. 23). Then the *Jīva* turns towards his preceptor (*ācārya*) and serves him as one would serve a god. Then through the good teachings of his teacher he casts off all his ignorance, doubts, etc., and through the constant meditation of the true nature of the Lord, which when becomes mature, he shakes off all his ties of actions; and ultimately, becomes qualified for that type of liberation which is characterised as the realisation of the Nature of the Lord. So says the Shruti—'He who is free from desires perceives Him, through the sense-organs including *manas*, one knows the Greatness of one's Self and becomes free from sorrow' (तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः —Kaṭha., I. ii. 20). Again, 'The actions of *Jīva* becomes ineffective, the ties of the heart are broken, all the doubts are removed, when that Supremely Great is seen'—(भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे—Muṇḍaka II. ii. 8)

'When the *Jīva* sees the golden coloured Creator and

Lord, as the Person from whom Brahmā comes out, then the wise, shaking off virtue and vice and becoming free from *avidyā*, attains the highest similarity' (यदा पश्य: पश्यते रुक्मवर्णं कर्त्तारमीशं पुरुषं ब्रह्मयोनिम् । तदा विद्वान् पुण्यपापे विधूय निरञ्जन: परमं साम्यमुपैति-—Muṇḍaka, III. i. 3). The Lord Himself has also said—'Through My favour the *Jīva* gets the indestructible eternal place' (मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम्—Gītā. XVIII. 56).

The Individual Self under the influence of its past deeds, known as *avidyā* or *Māyā*, has to leave one organism and go out for assuming another body in accordance with its own deeds at some definite time, which is called *death*. When the time for it approaches, then the organ of speech of that *Jīva* along with the other sense-organs becomes connected,* that is, becomes one, with the *manas* (Bra. Sū., IV. ii. 1-2). In other words, except *manas* all the other sense-organs stop their individual functions. Then the *Manas*, along with all the sense-organs which have become one with it, becomes connected with the vital-air (*prāṇa*). The vital-air then begins to move upward and manifesting its various movements in the hands and feet, in company with the Individual Self becomes connected with *tejas*.

(Here is a slight difference between what is said in the Chāndogya Upaniṣad and that which is said here in the Saurabha. The Chāndogya Upa., VI. viii. 6. says that the *Prāṇa* goes to the *tejas* which, in its turn, comes in contact with the *Jīva*. The Saurabha, on the other hand,

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*It should be noted here that by the term '*sampatti*' Shaṅkara means '*laya*' extinction; while Nimbārka, like Rāmānuja, says—*saṁyogarūpā saṁpattiḥ*. Hence, while explaining the Shruti—*Vāṅmanasi sampadyate*—Shaṅkara says that the *vṛtti* of *vāṇī* becomes dissolved into *Manas*. Nimbārka, on the other hand, says- वागिन्द्रियस्य मनसि संयोगरूपा सम्पत्ति:—Saurabha, iv. ii. 1. Kaustubha. adds—वागेव वृत्तिमती मनसि सम्पद्यते । सम्पत्तिरिह संयोगरूपा ज्ञेया न तु लयरूपा, अनुपादानभूते मनसि वाचो लयासम्भवात् । Moreover, the organs of speech, etc., should follow the Jīva to the next birth and hence, there can be no merging of these into the *Manas*—Kaustubha; IV. ii. 1.

follows the version of the Bṛhadāraṇyaka., IV. iv. 2, where we find that the *Prāṇa* is directly connected with *Jīva* and through *Jīva* it becomes connected with *tejas.* Both Shaṅkara and Rāmānuja also hold the same view).

By *tejas* we should understand all the five elements (Bra. Sū., IV. ii. 5). Then through the grace of the *Paramātman* the upper portion of the heart becomes enlightened and the *Jīva* with the help of that light takes hold of one of the arteries, and accompanied with the subtle elements which are the germs of the would-be body (Bra. Sū., III. i. 1 along with the Saurabha and the Kaustubha) leaves the body and goes out of the body through eyes or any other part of the body.

Of the *Fettered Selves*, there are some who have done only wrong deeds and never any good deed in their life. When such persons die, they go straight to the abode of the God of Death (*yamaloka*), as it is said—'The way to the Supreme Liberation does not appear to the ignorant deluded by the illusion of wealth and acting carelessly. He who thinks that this world alone exists and not the other, comes, again and again, in my control' (Kaṭha., I. ii. 6); and there they experience various types of pain in the well-known seven hells—*raurava, mahāraurava, vahni, vaitariṇī, kumbhī, tāmisrā* and *andha-tāmisrā* (Bra. Sū., III. i. 12—15). These *Jīvas* do not go to the *Candraloka* even for assuming another body, after the experience of hell, to come to this world again. They get their bodies even without going there; for, *Candraloka* is meant for meritorious and *jñānins* alone. So says the Shruti—'They die and are born again. This is the third place' (Chāndogya., V. x. 8). Their body is produced out of the watery elements present in another *bhūta* (*bhūtāntarapraviṣṭābhiradbhiḥ sharīramārabhyate*—Kaustubha III. i. 18).

Those Individual Selves who have not attained the true knowledge of the Lord but have performed good and

righteous rites and sacrifices (इष्ट) —such as, the performance of *Agnihotra*, penances, speaking truth, protection of the Vedas, showing hospitality, offering oblations to *Vishvedevas;* and have done deeds of charity (पूर्त) —such as, the digging of wells, building of temples, etc. (*vide*—वापीकूपतडागादि देवतायतनानि च। अन्नप्रदानमारामाः पूर्तमर्थ्याः प्रचक्षते ॥ एकाग्निकर्महवनं त्रेतायां यच्च हूयते। अन्तर्वेद्यां च यद्दानमिष्टं तदभिधीयते ॥ अग्निहोत्रं तपः सत्यं वेदानां चैव पालनम्। आतिथ्यं वैश्वदेवश्च इष्टमित्यभिधीयते ॥), go to the *Candraloka* through the *Dark-path* (*dhūma-mārga*), when they die. That is, when the Individual Self of this type leaves the body, it goes to the presiding deity of the smoke which used to gather round the *Jīva*, coming out of the fire wherein the *Jīva* used to offer oblations, while living. The presiding deity is non-human and his function is to take the *Jīva* to the next *loka* (Chāndogya, IV. xv. 5). It being impossible for the *Jīva* encased in the subtle body to move from one *loka* to another independently, God has appointed these presiding deities of the various *lokas* to carry the *Jīva* from one *loka* to another. Or it may be that God in order to enhance the dignity of the *Jīvas*, has appointed these deities to help them. These deities are called *Ātivāhikas* (Prabhā., IV. iii. 4). The presiding deity of the smoke leads the *Jīva* to the presiding deity of the *Rātri* (night), which, in his turn, takes him to the presiding deity of the dark half side of the month (*aparapakṣadevatā*). This deity also takes the *Jīva* to the presiding deities of the winter solstice (*dakṣiṇāyana*). It should be noted here that this type of *Jīva* does not go to the presiding deity of the year, where only those who take to the Path of Light go. (Chāndogya, V. x. 3). These deities, in their turn, carry the *Jīva* to the *Pitṛloka* wherefrom he is taken to the Ākāsha whose presiding deity takes him to the Moon.

Here the *Jīva* assumes a body produced out of the

watery elements which have accompanied him, since his performance of the sacrifices while living, along with the other subtle elements. This body helps the *Jīva* to reap the fruits of his meritorious deeds. He remains in this *loka* till all the fruits accruing from his good deeds become exhausted in the company of other gods. (Kaustubha, III. i. 7). No sooner the fruits of his rites and religious sacrifices become exhausted than he, again, returns to the cosmic world, along with the residue of his collected action (*sañcita-karman*), other than that the result of which has been experienced in the *Candraloka* (Kaustubha, III. i. 8).

The watery body, which the *Jīva* had assumed in the *Candraloka* melts away by the heat of the grief caused by the perception of the declension or exhaustion of his *bhoga* (Shaṅkara-Bhāṣya, on III. i. 8). The *Jīva* then comes down from the Moon through Ākāsha, Vāyu, *Abhra* (cloud which does not give any water), and *Megha* (clouds giving water). From *Megha* he comes down in the form of rains, which appear, in course of time, as sprouts, plants, etc. These grains will be eaten by various beings in accordance with the deeds of that *Jīva*. That is, those who have done good deeds will enter into the body of good beings, while others will enter into the body of lower creatures (Kaustubha, III.i.8). So says the Shruti—'Those whose conduct here has been good, will quickly attain some good birth—the birth of a Brāhmaṇa, the birth of a Kṣatriya, or the birth of a Vaishya. And those, whose conduct has been bad, will quickly attain some evil birth—the birth of a dog, the birth of a hog, or the birth of a Cāṇḍāla (Chāndogya., V. x. 7). Thus, the chain of births and deaths continue in the case of such *Jīvas*.

But then there are other *Jīvas* who become favoured by the grace of the Lord even in the very womb of the mother. So such *Jīva* takes his birth when *sattva* pre-

dominates. Since his very birth he becomes a desirer of liberation and acts accordingly. So all his actions are without any desire for their results and are done for the sake of the Lord. Such a *Jīva* always carries with him the grace of the Lord. His inner-senses, in course of time, become completely purified which makes him disgusted with the world. The *Jīva* then starts enquiry about the true nature of the Lord through the time-honoured process of *shravaṇa*, *manana*, and *nididhyāsana*. When his meditations become fully matured then the darkness of his *avidyā* becomes dispelled (Dasha., verse 6), and ultimately, he becomes liberated (Prabhā., III. . 1).

KNOWLEDGE AND KARMAN

In order to be liberated one should perform *Upāsanā* (meditation) for which there is only one way (Kaustubha, III.iii.1); as all the Shrutis speak of the same *Paramātman*, there can be no two ways for His realisation. Thus, says the Kaṭha—'That approachable is spoken of unanimously by all the Vedas' (I.ii.15). The Lord Himself also says—'I alone am to be known by all the Vedas' (Gītā, XV.15). He should avoid all the *bhogas* and their causes, and should hear of the Lord and His attributes, think of Him and His attributes, and meditate upon Him and His attributes (Kaustubha, III.iii.4). As to the question who should be the object of meditation—whether the Individual Self, with limitations, present in the body as the knower, doer, and experiencer, or That Self which is free from all limitations, with His natural manifested form and free from evils, etc., Nimbārka holds that no doubt, the Individual Self should form the basis of our meditation but not as in bondage but as free from all limitations, liberated, etc. (बद्धाकाराद्विलक्षणो मुक्ताकार: प्रत्यगात्मा साधनकालेऽनुसन्धेयस्तादृग्रूपस्यैव मुक्तौ भावित्वात्—Saurabha III. iii. 52)

The highest aim of life, that is, liberation, is to be achieved through the attainment of true knowledge. So the prominence of *Vidyā* is emphasised by Bādarāyaṇa (Bra. Sū., III.iv.1) on the basis of several Shrutis—'The knower of the *Ātman* crosses (the ocean) of grief' (Chā., VII.i.3); He, who knows the Highest Brahman, becomes Brahman' (Muṇḍaka,. III.ii.9); 'The knower of Brahman becomes one with the Para-Brahman' (Taittirīya, II.i.1); 'He, who knows that *Puruṣa* as Great shining like the sun, above the darkness, becomes immortal;' 'There is no other path to go' (Yajurveda, XXXI. 19); 'As the flowing rivers reaching the sea lose their name and form, so the wise lose, their name and form (that is, their individuality) and reach the *Divine Person* Who is greater than the great (Muṇḍaka, III.ii.8); 'When the *Jīva* perceives the golden coloured Creator and Lord, as the Person from whom comes out Brahmā, then the wise shaking off virtue and vice and becoming free from *avidyā*, attain the Supreme Similarity' (Muṇḍaka, II.i.3).

JAIMINI, on the other hand, holds that since *Ātman* is the doer, He is subordinate to Action. The doer is led towards the action leading to *Svarga* only when he knows the *Ātman* as distinct from body, etc. Thus, through the *saṁskāra* of the doer (*kartṛ*), the knowledge of the *Ātman*, that is, *vidyā*, is subordinate to action. The Shrutis like, 'the knower of the *Ātman* goes across the ocean of grief', 'the knower of *Brahman* achieves the Highest', etc., etc., are all merely valedictory passages (*arthavāda*) (Kaustubha, III.iv.2). This view is supported from the instance of king Janaka, who being a *Jñānin*, performed several sacrifices (Saurabha, III.iv.3) and also by the authority of the Shrutis—'that whatever action is done through *vidyā*, (knowledge), faith, and Upaniṣad (meditation), is more powerful (effective)', (Chā. I. i. 10); '*Vidyā* and *Karman* follow him who goes to the other world'; (Bṛhadā., IV.

iv.2); 'One who has studied the Vedas at the hermitage of his preceptor, according to the prescribed rules, during the hours of leisure which he gets after performing the duties towards his preceptor, and having obtained his permission, should enter into the life of a householder studying the Vedas in some sacred place, etc.' (Chāndogya. VIII.xv.1). All this shows clearly that even after having attained the true knowledge of the Veda, one should continue to perform actions (Kaustubha, III.iv.6). Again, the Shruti—'Let a man desire to live for hundred years performing actions even here. Thus doing actions you will not be influenced by wrong deeds, and not otherwise' (Ishāvāsya. 2)—shows that the utility of knowledge (*vidyā*) is for action (Saurabha, III. iv. 7). On these grounds, Jaimini holds that *Knowledge* is *subordinate to action*.

NIMBĀRKA, like Shaṅkara and others, does not agree with Jaimini. The reason is that the Shrutis speak of the Lord, as an object of *vidyā*, and far superior to the Individual Self. All the Shrutis agree on this point that *Paramātman* alone is to be known, which would never have been possible had *vidyā* or *Paramātman* been subordinate to action. (Kaustubha, III.iv.8). There are several Shrutis which declare that the sages, after they had realised the true knowledge, declined to perform any action. Thus, the sons of Kavaṣa sage, having known the *Paramātman*, said—'Why should we now study or perform any sacrifice. Undoubtedly, knowing this, the old sages did not perform the Agnihotra'; 'Having known the *Ātman*, the *Brāhmaṇas*, devoid of the desires for sons, wealth and *lokas*, only go on begging (Bṛha. Upa., III.v. 1).' These Shrutis will lose their force if *vidyā* (knowledge) were subordinate to action (Kaustubha, III. iv. 9).

On the other hand, holds Nimbārka, the performance of action not leading to any result, is declared to be sub-

ordinate to *vidyā*, that is, before the attainment of knowledge one must perform actions (Kaustubha, III. iv. 9). The Shruti—'Whatever a man does with knowledge, faith and meditation, becomes more effective' (Chā., I.i. 10) does not refer to all *vidyās*, but only to the particular *vidyā* called *udgītha* (vide—Chā. I.i.1). Again, the text —'*Vidyā* and *Karmaḥ* follow him, etc.' (Bṛhadāraṇyaka, IV.iv.2), should be taken as referring to two different aims and persons—*vidyā* for one, and *karman* for another (Kaustubha, III. iv. 11). The Shruti—'One who has studied the Vedas at the hermitage of his preceptor, according to the prescribed rules, during the hours of leisure which he gets, after performing the duties towards his preceptor, and having obtained his permission, should enter into the life of a householder studying the Vedas in some sacred place, etc.' (Chāndogya, VIII. xv. 1) refers to a man who has studied the Vedas and *not* to a man who has attained true knowledge (Kaustubha, III.iv.12). Then the Ishāvāsya text 'Let a man desire to live for one hundred years,' etc., does not refer to a man who has attained true knowledge; for there is nothing in the text to suggest such a meaning (Kaustubha, III.iv.13). If, however, one makes out such a meaning, then we should understand that it is said in praise of a man equipped with true knowledge. So the meaning in that case will be that if a *vidvān* performs any action, he is not influenced by its result, as it is said by the Lord Himself—'Though ever performing actions, taking refuge in Me by My grace, he obtains the eternal indestructible abode' (Gītā, XVIII.56); 'He who knows Me is not bound by action' (Gītā, IV.14). Besides, we know that wise men willingly deny the production of issues, simply because it is the means of action. So says the Shruti—'What is the use of having an issue for a man who thinks of the direct knowledge of the *Ātman* to be the Highest

Aim' (Bṛha. Upa., IV.iv.22). It is because of the predominance of knowledge that they say that the meritorious and demeritorious actions, the cause of the three kinds of pain, are made ineffective through knowledge. So says the Shruti—'When one has realised the Highest Entity, then the fetters of the heart are rent asunder, and all the doubts are dispelled and all his actions perish, that is, are made ineffective.' (Muṇḍaka, II.ii.8). The Lord Himself has also said 'The fire of wisdom, O Arjuna, reduces all the actions into ashes' (Gītā, IV.37) (Kaustubha, III.iv. 14—16).

Besides, we find that the sages, retired from worldly life, devote themselves to the knowledge of Brahman in their hermitage and that they never talk of any action in the form of the performance of Agnihotra, etc. The argument—that as there is no mention of any *āshrama* in the Vedas, the reference made to the sages above has got no strength,—is not correct; for, we find definite mention of the *āshrama* in the Upaniṣads; for instance, the Chāndogya (II.xxiii.1) says—'Dharma has got three branches—sacrifice, study and giving gifts represent the first; penance and austerity are the second and one who leads the life of a *Brahmacārī* in the house of his preceptor is the third.' Again, 'Those, who meditate upon faith and penance in the forest, go to light,' etc. (Chāndogya., V. x. 1); 'Those who practise meditation and contemplation (penance and faith) in a retired place' (Muṇḍaka, I.ii.11); 'Desirous of this very *loka*, that is, *Ātmaloka*, the ascetics give up all the actions' (Bṛha. IV.iv.22). All these texts show that there are definite references to this *āshrama* in the Vedic texts; so the view of Jaimini does not get any support from the Shrutis and is not accepted.

Having thus proved that the most important factor for the attainment of liberation is knowledge and not action, a further question is raised: whether know-

ledge is quite independent of action or not? To this it is said that all those who desire for knowledge and consequently, liberation, do require the performance of *āshrama-karmans* (actions pertaining to some *āshrama* or the other). In other words, for the attainment of true knowledge all those actions which are performed in the various *āshramas* are necessary. But when the true knowledge is attained and the ultimate aim is realised, there remains no necessity for the performance of any action. So says the Shruti—'The *Brāhmaṇas* desire to know the Ātman through the regular study of the Vedas, the performance of sacrifices and aimless penances and giving of gifts' (Bṛha., IV.iv.22). It is clear from the above that actions are required for the attainment of knowledge alone. Just as, the necessity of having a horse is for going to some other place, but when one has reached that place, then he does not require the horse any more. So says the Lord Himself—'Acts of sacrifice, gift, and austerity should not be given up. They should be performed; for, sacrifice, gift, and penance are all the purifiers of the intelligent (Gītā, XVIII.5). Again, 'He, from Whom the beings come out, by Whom all this is pervaded, by worshipping Him through one's actions, either worldly or *vaidika*, a man gets true knowledge' (Gītā, XVIII. 46).

Thus, by the performance of obligatory and occasional (*naimittika*) actions, in accordance with one's own *āshrama*, proper for the worship of the Lord, through the kindness of one's own preceptor of the particular branch of learning, true knowledge, which is the material cause of the realisation of the true nature of the Highest Being, in the forms of *upāsanā*, meditation, highest devotion, is produced (Kaustubha, III.iv.26). Through these actions an enquirer after true knowledge gets his inner-sense purified which leads to the attainment of true knowledge, but even then he should also possess *shama* (restraining of the *manas*

from things other than the study of Vedānta); *dama* (turning back the external senses from things other than the Vedāntic study); *uparati* (continued abstention from what is other than such study when they are thus withdrawn); *titikṣā* (the ability to bear the influence of opposite pairs, like pleasure and pain, heat and cold, etc.); *samādhāna* (centering of the *manas*, brought under-control, on the study of Vedānta); *shraddhā* (faith in the teachings of Vedānta as taught by the preceptor as subordinate to the true knowledge). Equipped with all these a desirer for liberation, restraining his sense-organs and *manas* concentrates upon the *Ātman* and realises his true nature within one's ownself (Bṛhadā, IV.iv.23). These are all essential for the attainment of true *Vidyā*. *Shama* and *dama*, etc., help one to concentrate one's mind by destroying one's sins. So says the Shruti—'Through *dharma* he casts off sins.' And when sins are dispelled, then the true knowledge becomes illuminated (Kaustubha, III.iv.27).

Besides, for the attainment of true knowledge *pure food* is equally necessary. Pure food leads to the purification of the inner-sense (*sattva*), which in its turn, leads to the *dhruvāsmṛti* (that is, love for the Lord similar to that of a worldly man for perishable objects; as it is said —O Lord, the love, which an *avivekin*—ignorant has got for things perishable, may not leave me while thinking of Thee—VRM., p. 127). Of course, when life be found in danger without food, then for its preservation alone one may take even such food which one would not have taken in normal condition in any case (Kaustubha, III.iv.29-30).

Performance of sacrifice, etc., which is useful for the attainment of knowledge, should be performed even by those who are not desirous of liberation. So says the Shruti—'Agnihotra should be performed as long as one lives' (Kaustubha, III.iv.32). When one, in accordance with one's *Āshrama*, performs sacrifices in order to get

true knowledge, then those actions do not predominate over knowledge and subdue it. In other words, sacrifices, etc., when performed as part of the duty of the *āshrama*, lead to the heaven; but when the same are performed as accessories of knowledge, then they produce true knowledge (Kaustubha, III.iv.35). So says the Shruti—'The *Ātman* which has been realised through *Brahmacarya* is never lost, that is, is never forgotten' (Chā., VIII.v.3). It is not necessary to belong to one *āshrama* or other for making oneself qualified for the attainment of true knowledge, etc. Irrespective of one's being attached to any *āshrama*, one is qualified for true knowledge, muttering of *mantra* (*japa*), religious fasts, meditation of God, etc. There are several instances of persons, such as, those of Raikva, Vācaknavī, Samvarta, etc., who did not belong to any *āshrama*, but they were *jñānins* (Kaustubha., III. iv.36). But then, it is better to follow an *āshrama*, for it helps one to realise the truth in a better and easier way. It is, therefore, that the Smṛti says that 'a *dvija* should not remain without attaching himself to an *āshrama* even for a day' (Saurabha and Kaustubha, III.iv.39).

Muttering of some mantras also helps one to attain true knowledge, through the purification of one's innerself (*antaḥ-karaṇa*). So says Manu—'A Brāhmaṇa certainly achieves the highest success through the muttering of a *mantra*' (II.87). True knowledge results even from the acts performed while attached to an *āshrama* in previous births. So says the Lord Himself—'Fully perfected through manifold births, he reaches the Supreme Goal'—(Gītā, VI.45), whereby it is inferred that before the attainment of true knowledge, although apparently one had not done any action while attached to any *āshrama* in the present life, yet one must have performed actions while attached to one *āshrama* or the other in previous births the result of which is never lost (Kaustubha III. iv. 38).

Silence, that is, constant meditation of the Lord without speaking a word, is also, as much helpful for the attainment of true knowledge as sacrifice, *shama*, *shravaṇa*, *manana* and *nididhyāsana*, etc. He should be free from vanity, fraud, etc., and should never boast of his knowledge (Kaustubha, III.iv.47—49).

These are some of the accessories for the attainment of *vidyā*. After one has equipped oneself with all the means of the realisation of true knowledge and if one has no obstacle in one's way, then one does attain it in that very birth; but if there be obstacles, then one will have to wait for another birth. There are Shrutis to support both: 'To many the *Ātman* is not an object of hearing, while many who heard of Him do not know Him' (Kaṭha., I.ii. 7);.'Vāmadeva knew of the *Ātman* while in the womb of his mother' (Kaustubha, III. iv.50).

LIBERATION.

The attainment of true knowledge leads to liberation. If the person who has attained true knowledge has exhausted his *Prārabdha-karman*, then after the fall of this very body, he will get liberation; but if it has not been fully exhausted, then he will have to take another body or birth for the experiencing of the remainder of his *Prārabdhakarman*. And then at the fall of that body he will get liberation. So says the Shruti—'For him the delay is only so long as he is not liberated and then he will reach perfection' (Chāndogya, VI. xiv. 2).

As the nature of the realisation of the *Paramātman* is so subtle and obscure that 'many who have heard of Him do not know Him' (Kaṭha, I.ii.7), and as the influence of *avidyā* is so powerful that it is not possible to realise the ultimate aim simply by practising the accessories of the realisation only once, repetition (*abhyāsa*) has been prescribed in Vedānta as one of the six indications

(*liṅga*) of *shravaṇa* (study); and so the Shruti—'Thou art that' has been repeated nine times in the same chapter (Vide—Chāndogya, VI.viii.7; ix.4; x.3; xi.3; xii.3; xiii. 3; xiv.3; xv.3; xvi.3). So the Lord Himself also says—'O Arjuna, if you are not able to concentrate your mind firmly on Me, then in order to know Me have repeated practice' (Gītā, XII.9); 'Viṣṇu should be constantly remembered and never should be forgotten, etc.' (Brahma, Sū., IV.i. 1-2). While thus meditating upon the Lord for His own realisation, one should always bear in mind that one should think of Him as one's own self with which He is related as the *aṁshī* (Bra. Sū., IV.1.3). So says the Lord —'O *Guḍākesha* (the controller of sleep), I am the Individual Self seated in the heart of all beings' (Gītā, X. 20); 'Also know Me as the *Kṣetrajña*, that is, as identical with the Individual Self' (Gītā, XIII. 2).

The meditation upon the Lord should be done while sitting; for, in other postures, namely, lying down, or standing, or walking, he may either fall asleep, or his mind may be disturbed in making efforts to keep the body steady. Hence, the concentration and the firmness of the *manas*, which are so very essential for meditation, are possible only while seated (Bra. Sū., IV.i.7—9. So says the Lord—'In a pure place established on a fixed seat of his own, neither very much raised, nor very low, made of *kusha*-grass covered with the skin of the black antelope and then with pure cloth, one over the other, there while seated on it, with his *manas* centered at one point, with functions of the inner and outer senses subdued, sitting on his seat, he should practise *yoga* for the liberation of the Individual Self' (Gītā VI.11-12).

Regarding the proper time and place for meditation, one should see that when and wherever one's *manas* (mind) becomes firm at one point, one should practise meditation (Bra. Sū., IV.i.11). So says the Shvetāshvatara (II. 10)—

'One should meditate in a solitary place which is not uneven, is pure and free from pebbles, fire, sand, sound, tanks, mosquitoes, which is pleasing to the mind and is undisturbed.' This practising of meditation should continue without any break till the end of one's own life; for the future depends upon the last desire of the dying man. So says the Smṛti—'O son of Kuntī,' whosoever at the end leaves his body thinking upon any being, to that being only he goes after death, ever to that conformed in nature' (Gītā, VIII. 6).

Thus, when through the constant practice of these above means a man has attained true knowledge, or supreme love for the Lord, then he becomes unaffected by sins, accruing from the *kriyamāṇa*, in future, like a lotus leaf unaffected by water. So says the Shruti—'As water does not cling to the lotus leaf, so no evil clings to one who knows it' (Chā. IV. xiv. 3). As for the past sins, it is said—"Just as, the soft fibres of the *Ishīka* reed would burn when thrown into fire, in the same manner, are burnt the evils of one who has attained true knowledge' (Chā. V. xxiv.3); 'The effects of all his actions perish when He, who is the Highest, is seen' (Muṇḍaka, II.ii.8). Just as, the past and future effects of evil deeds done in several births are made ineffective by *vidyā*, in the same manner, the effects of meritorious deeds both of the past and the future births, do not cling to one who has attained *vidyā* (knowledge). For a man desirous of liberation, merit is as much an object of hatred as the demerit. So says the Shruti—'One who has realised the true knowledge goes across both the merit and the demerit' (Bṛha. IV.iv.22); 'He shakes off both merit and demerit.' Both these are equally opposed to liberation. Hence, when one becomes free from these and the body falls down as dead, one gets liberation' (Bra. Sū., IV. i. 14 along with Saurabha). All this refers to such deeds as are still treasured

up and have not yet begun to yield fruits. As for those deeds of the past which have begun to fructify, the attainment of knowledge cannot make them ineffective or destroy their force. They can be exhausted only by experience, which may be possible either in the very birth wherein one has realised the truth, or one may require to take another birth for their complete exhaustion. So says the Shruti—'Action (*Prārabdha*) never becomes exhausted unless it has been experienced (Bra. Sū., IV.i.19). But actions done with some aim in view are destroyed like other meritorious and demeritorious deeds (Saurabha and Kaustubha, IV. i. 17).

It should be noted here that such actions, as the performance of Agnihotra, giving of gifts, performance of austere penances and similar other obligatory and occasional actions, etc., are not included amongst those which become ineffective through knowledge; for these actions have been recommended in the Shrutis as means of realising true knowledge. Thus, the Bṛhadāraṇyaka says—'Through the study of the Vedas, performance of sacrifices and austere penances, giving of gifts, a Brāhmaṇa desires to know Him Who is known through the Upaniṣads' (IV. iv.22). And as the attainment of *Vidyā* continues up to the end of one's life, one should continue the obligatory and the occasional actions in accordance with one's *āshrama*, throughout the life. In other words, actions pertaining to the different *āshramas*, such as, the performance of Agnihotra and austere penance, giving of gifts, etc., are helpful for the attainment of knowledge and as the period for the acquisition of knowledge extends up to the end of one's life, these also should be continued till the end of life (Saurabha, IV.i.16).

When the person eager for liberation (*mumukṣu*) has realised the supreme devotion of the Lord and his body is about to fall down as dead and release the *Jīva* for libera-

tion, then his organ of speech along with its mode of functioning and along with it all other sense-organs become connected with the mind (*manas*), and not merged into it as Shaṅkara says; for according to Nimbārka, these will merge only into the *Paramātman* (Kaustubha, IV.ii.1). So says the Shruti—'O Saumya, when the *Jīva* departs from here its speech becomes connected with the mind, the mind with *Prāṇa*, the *Prāṇa* with *tejas*, and the *tejas* with the Highest Deity' (Chā. VI. viii. 6). The *manas* becomes connected with the vital-air which, in its turn, becomes connected with the Individual Self, as the Shruti says—'In the same manner, at the end, when he is dying, all the *prāṇa*, etc., go towards the Ātman', and 'When Jīva is going out, leaving the body, *prāṇa* follows it' (Bṛha., IV.iv. 2) and 'then all the other sense-organs follow the Jīva' (*Ibid.*). As said before, the Individual Self carries along with him the subtle forms of all the *bhūtas* with which the fresh body will be formed in the next world (Kaustubha, IV. ii. 5).

The Lord is ever present in the heart of all, as the Shruti says—'He, the *Paramātman*, taking in all the *tejas*, that is, the sense-organs, within Himself, is found in the heart.' and He being influenced by the sincere devotion of His devotee becomes favourably inclined towards him; for He knows that here in the heart is the artery through which when the Jīva goes out 'it will be assimilated in Me'; so the Lord favours the Jīva with that knowledge by which the Jīva will go to Him. As He Himself says—'I give them the *yoga* of discrimination by which they come to Me' (Gītā, X.10). Then, the front of the heart becomes enlightened and the gate of the artery, called *Suṣumnā*, which penetrates the head, also becomes illuminated. After this, the Jīva, under the influence of his *vidyā* which has reached its perfection by that time, comes out of the body through the *Suṣumnā*. So says the Shruti

—'The upper part of the heart becomes enlightened and through that light the Self comes out through eyes, or head, or any other part of the body' (Bṛha. V.iv.2). And there the Self comes in contact with the rays of the sun which always remain in contact with the artery, and then through these rays he proceeds upwards to the regions of the sun. So says the Chāndogya (VIII.vi.5)—'When the Self thus departs from this body, then by these very rays he proceeds upwards.' The rays of the sun are ever present whether it is night or day. That these are present in the night also is clear from the heat found in our body during the night. In the winter nights, however, they are not quite obvious as they are suppressed by the cold atmosphere, dew-drops, frost, etc. Hence, even if a wise man dies in the night, he gets hold of the rays of the sun and directly goes to the regions of the sun. The rays of the sun and the *Suṣumnā* are always connected with each other. So says the Chāndogya—'Just as a long road goes to both villages, this as well as that, so do the rays of the sun go to both the worlds, this as well as the other. They proceed from the sun, and enter into these arteries; they proceed from those arteries and enter into the sun' (VIII. vi. 2).

The text, which says that for a dying man day-time, the bright half of the moon, the summer solstice are very auspicious, while the night-time, the dark half of the moon, the winter solstice, etc., are not so, does not refer to the case of a wise man. It refers to the case of those who die without having realised the true knowledge (Bra. Sū., IV. ii. 17—19, along with the Saurabha and the Kaustubha). So, if a wise man is dead in the winter solstice, even then he takes up the Path of the Light and goes to the *Brahmaloka*. In the case of Bhīṣma, we should know that he waited for the summer solstice only to show that he had full control over the time of death and also to give a lead

to the religious faith (*dharmapravartana*) (Kaustubha, IV. ii.19).

Thus, it is clear from the above that a wise man when dead proceeds through the rays of the sun and through the Path of God, also known as the Path of Light. The gross body is left behind and the Jīva proceeds upwards encased in the subtle body. That the Jīva possesses a body is proved from the fact that while going through the Divine Path, he has a talk with the moon, which would not have been possible otherwise (Kaustubha, IV.ii.9). The heat found in the gross body during the life time is the attribute of the subtle body. This, again, is proved through the method of agreement and difference. So long as the subtle body is in the gross one, the heat is felt in the latter, but when the former is away, then no heat is found in the gross body. This subtle body accompanies the Self and does not leave him before the realisation of the *Paramātman*. When the *Jīva* becomes ultimately liberated, then this subtle body merges into the Highest Being along with the organ of speech, mind and other sense-organs which had accompanied the Jīva. The subtle body consists of the eleven sense-organs, five subtle elements, called *tanmātrāṇi*, and *Prāṇa*. But as the *Prāṇa* and the *sparshatanmātraṁ* are one and the same, the subtle body is said to consist of sixteen elements only. So says the Shruti—'Just as, these rivers flowing towards the sea, their goal, having reached the sea, disappear, their name and form are destroyed and all is called 'sea', so of him that sees the *Puruṣa* around, the sixteen *kalās*, whose goal is the *Puruṣa*, having reached the *Puruṣa*, disappears, his name and form are destroyed and all is called *Puruṣa* alone. He then becomes free from parts and is immortal' (Prashnopaniṣad, VI.v).

Now, a question may be asked: whether there is only one Path or there are several Paths. There are Shrutis

which show that the Paths are many and as Nimbārka rigidly follows the Shrutis, he should believe in the plurality of the Path. Thus, it is found in the Chāndogya (V.x.1-2) that 'they go to light, from light to day, from day to the bright half of the month, from the bright half of the month to those six months during which the sun rises towards the north; from those six months to the year; from the year to the sun; from the sun to the moon; from the moon to the lightning. There comes a person, not human, who carries them to Brahman. This is the Path of the Gods.'

Bṛhadāraṇyaka says—'They go to light, from the light to day, from day to the bright half of the month, from the bright half of the month to those six months during which the sun rises towards the north, from those six months to the regions of the gods (*devaloka*), from the regions of the gods to the sun, from the sun to the lightning; from lightning a person, not human or created out of the mind, comes out and takes the Jīva away to the regions of Brahman' (VI. ii. 15).

Again, in the same Upaniṣad (V.x.1), we read 'When a man goes away from this world after leaving his body, then he goes to the regions of Vāyu and there he is given a small passage, like a hole in the wheel, and through it the Jīva goes to the regions of the sun. There also he gets a small passage, like a hole in a musical instrument, called '*Lambara*', through which he goes upto the regions of the moon. There again, he gets a small passage, like a hole in a drum, through which he goes up and reaches the regions of Prajāpati'.

Kauṣītakī, on the other hand, says—'He, after having reached the Path of the Gods, goes to the Agniloka, then to the Vāyuloka, then to the Varuṇaloka, then to the Ādityaloka, then to the Candraloka, then to the Prajāpatiloka and then to the Brahmaloka.'

In the Chāndogya (IV.xv.5), we read—'Now, for such a one, whether they perform his obsequies or not, he goes to light, from light to day, from day to the bright half of the month, from the bright half of the month to those six months during which the sun rises northwards, from the months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person, not human. He carries them to Brahman. This is the Divine Path, the Path to Brahman. Those proceeding by this Path do not return to the world of humanity.'

Again, in the very Upaniṣad (VIII.vi.5), we read—'Through these very rays he proceeds upwards.' In another place we find—'They being free from *rajas*, go to the Immortal Person through the sun' (Muṇḍaka, I.ii.11).

In all these Shrutis really speaking only one Path—the Path of Light is meant and through this very Path those who realise Brahman can go (Saurabha and Kaustubha, IV.iii.1). All this is supported by Smṛtis also which say—'There are only two Paths—the Path of the Light for the wise and the Path of the Smoke for the sacrificers.' Again, we read in the Mahābhārata (Mokṣadharma-Parvan)—'There are only two Paths—*Pitṛyāna*, the Path of the Fathers and *Devayāna*, the Path of the Gods. Those who are desirous of liberation take to the Divine Path.'

In the above-quoted Shrutis the apparent incongruities are removed by certain changes suggested here and there. Thus, the Bṛhadāraṇyaka reads between months and the sun—'Devaloka', while the Chāndogya reads—'year' between months and the sun. Now, the natural course is that *year* should come between the months and the sun. Thus, the order should be months, year, Devaloka and Ādityaloka.

Then, in the Bṛhadāraṇyaka, again, we find that be-

fore Ādityaloka there is the mention of 'Vāyu' and in the Kauṣītakī 'Vāyu' comes after Agni (Here Agni stands for Light). This incongruity also can be removed by placing 'Vāyu' after 'year' and before 'Āditya'; for, in the Bṛhadāraṇyaka, we distinctly read 'Vāyu' before Āditya'. Now, taking all the Shrutis together, it is said that the Vāyuloka is the same as the Devaloka; for, Vāyu is the place of abode of the gods, as the Shruti says— 'This which is purifying is the place of the abode of the gods'. So the author of the Kaustubha suggests that the order should be months, year, *vāyu* and the sun. With this suggestion it becomes quite clear that all the Shrutis speak of the same Path—the Path of Light as the only Path to liberation (IV. iii. 2).

The Jīva through the twelve stages of Light, day, the bright half of the month, the summer solstice, year, Vāyuloka or Devaloka, Ādityaloka, Candraloka, Vidyulloka, Varuṇaloka, Indraloka and Prajāpatiloka, passes while going to the Brahmaloka. Of these, the first nine are the prominent *Ātivāhikas* (that is, those who are engaged by the Lord to convey the Jīvas from region to region), while the last three are their helpers (Kaustubha. IV. iii. 5). The function of these *Ātivāhikas*, the presiding deities of the respective regions, is to welcome the Jīva when it approaches the particular region. There the presiding deity shows all possible hospitality towards the Jīva and carries it to the next region. In this way, passing from region to region when the Self passes through the Prajāpatiloka, then it penetrates through the *Prakṛta-Maṇḍala* (the Material boundary) and enters into the precincts of the *Para-Dhāma*, that is, the bank of the river Virajā. There the Jīva casts off its subtle body and meets with persons, not human, who come there to carry the Jīva beyond that stage. Along with them simply through its will-force (*saṅkalpa*), the Jīva crosses the river and then enters into

the Viṣṇuloka. There the Jīva assumes the non-material body and adorns himself with the *Brahma-like ornaments*. While passing through the gates he comes across the sincere devotees of the Lord. Then the Jīva perceives, sitting on the Divine throne made of fine high class jewels, in a hall (*maṇḍapa*) made of jewels and with thousand pillars, the Lord *Puruṣottama* along with *Lakṣmī* and others, refulgent as the sun, beyond darkness, worshipped by Sunanda, Sudarshana and others with their hands folded together. with limbs decorated by all the ornaments, such as, crown etc., which surpass the lustre of thousand suns with their lustre, the Lord of the Universe, the *guru*, knowable through the Shrutis, bowed down by Brahmā and others, approachable by the liberated beings, searched by those who are desirous of liberation, the cause of the universe, the very life of His own followers, One who is all-consciousness, and Bliss, the Lord, the very image of consciousness, living in the highest abode, by His very nature free from all that causes hatred, the Treasure of all the good and auspicious qualities, possessing all the powers, the Great and ever Blissful. Having seen the Lord, who is called Mukunda or Kṛṣṇa, from distance the Jīva bows down to Him uttering with happiness the words—'Salutations to Thy Lotus-like Feet, again and again.' Then the Lord Kṛṣṇa casts His look of His Lotus-like beautiful face, which is tender with kindness and pity, at the Jīva and welcomes him in an extremely blissful speech. Then the Jīva becomes of the nature of the Lord and is liberated from the fetters of the *Māyā* and never returns to the worldly Path again (Prabhā. on Bra. Sū., IV. iii. 5).

There the liberated Jīva assumes all those qualities which were screened during the state of bondage (Kaustubha. IV. iv. 1). So says the Shruti—'In this way the Jīva, after having risen from this physical body and having reached that Supreme Light, manifests his own true

nature' (Chā. VIII. iii. 4). And it is, therefore, that the Shruti says—'The Ātman which is free from evil, undecaying, undying, free from sorrow, free from hunger and thirst, with true desires and true volition etc.' (Chā. VIII. vii. 1), realises his own true nature (IV. iv. 3). Then the Jīva freed from all the ties feels himself not distinct from the Lord; for it is then that he perceives the Lord who is the Ātman of all. The difference, or knowing a thing to be something different from it, are all due to *avidyā*. But when through the study of the Shrutis, their reasonings, and meditation, the true nature of the *Paramātman* becomes realised, then and there the obstacles in the way of realising the true nature of the *Jīva* and the *Paramātman* are destroyed. So says the Shruti—'The knots of the heart are cut asunder, all the doubts are dispelled, and all his deeds become ineffective when the Supreme Lord is seen' (Muṇḍaka. II. ii. 8). In other words, although the natural difference, between the *Jīva* and the *Paramātman*, exists even then, yet, like the non-difference existing between a *guṇin* and *guṇa*, which although separated, one should know that the Jīva is not distinct from the Lord. Nimbārka does not believe in the non-difference in their nature (*Svarūpā'vibhāgastu neṣṭaḥ*), otherwise, in accordance with the Shrutis and the Smṛtis—'In the beginning this was *sat*—existing' (Chā. VI.ii.1); 'All this is Brahman' (Chā. III. xiv. 1); 'Vāsudeva is all in all'; 'All the animate and inanimate are Kṛṣṇa'; 'Know Him to be the Universe, that is, of the nature of the universe', there will have to be assumed the natural non-difference (*svarūpāvibhāga*) even in the case of non-conscious objects, which is, of course, not the fact. Moreover, as pointed out before, there are several Shrutis to support both the difference and the non-difference. Hence, *the Jīva, when liberated, experiences non-difference in difference with the Paramātman* (Kaustubha. IV. iv. 4).

As regards the nature of the Jīva which it will assume after liberation, JAIMINI thinks that it consists of the attributes of freedom from evils, omniscience, laughing, playing, rejoicing; so says the Shruti—'Thus, does the Jīva rising above this body and having reached the Highest Light, appears in his own form. That is the Highest Person; there he moves about laughing, playing and rejoicing etc.' (Chā. VIII. xii. 3); for these attributes are said to belong to both the Jīva and the Lord. About the Jīva, Prajāpati says—'The Ātman which is free from evil, etc.' (Chā. VIII. vii. 1) and about the Lord also it is said—'This is the Ātman free from evil etc.' (Chā. VII. i. 5). In other words, according to Jaimini, the liberation is the manifestation of the conscious nature (*caitanyasvarūpa*) of the Jīva accompanied by the attributes of freedom from evils, omniscience, omnipotence, etc., pertaining to the *Para-Brahman* (Prabhā. on Bra. Sū. IV. iv. 5).

AUḌULOMIN, on the other hand, thinks that the liberated being manifests the conscious nature (*caitanya-svarūpa*) alone; for he is of the nature of consciousness, as the Shruti says—'This Brahman is—*Prajñānaghana-Jñānaikarasa*—of the nature of consciousness alone' (Bṛha. IV. v. 13) and possesses no other attribute; while the attributes of freedom from evils, etc. are to show that the nature of the liberated being is distinct from the influence of pleasure and pain, and the modifications in the form of *avidyā* (Kaustubha. IV. iv. 6).

BĀDARĀYAṆA, however, takes up the third path and holds that the liberated beings manifest the nature of consciousness as well as the attributes of freedom from evil, omniscience, omnipotence, etc.; for there is no inconsistency in having both—the manifestation of the nature of consciousness and the attributes of freedom from evils, omniscience, omnipotence, etc. (Kaustubha. IV. iv. 7).

KESHAVA Kashmirī summing up the arguments of Bādarāyaṇa says that liberation is existence through the constant experiencing of the nature of the Lord along with the manifestation of His own nature in the form of consciousness accompanied by the attributes of freedom from evils, omniscience, omnipotence, etc. (Prabhā. on Bra. Sū. IV. iv. 7).

It is clear from the above that *by liberation they mean the realisation of the true nature of the Lord* (*Bhagavad-bhāvāpatti*). The liberation, in fact, is attained through the direct realisation of the Lord alone which, again, is possible through His Grace only. This realisation of the Lord, in its turn, means the constant thinking of the Lord and never forgetting Him from one's heart, like the constant thinking of the worldly objects by the ignorants. So says the Shruti—'He whom alone this Ātman selects by him is He realised; for to him this Ātman reveals His own nature' (Kaṭha. I. ii. 23).

During the state of liberation the Jīva, since he has come to manifest his attributes of true desire and true volition, has not to make any effort to meet his departed forefathers; and he can freely go to the *lokas* where his mother, brothers, sisters, friends, etc. dwell (Chāndogya., VIII. ii. 1-9). The liberated beings remain directly under the control of the Lord Himself (Saurabha., IV. iv, 9). Thus, the Jīva becomes *svarāṭ*, that is, he shines forth with the help of his ownself which is no other than the Lord Himself (Kaustubha. IV. iv. 9).

As regards the question whether a liberated being has got a body or not, BĀDARI is of opinion that he has got no body, as the Shruti says—'But the being without a body is not touched by pleasure and pain' (Chā. VIII. xii. 1).

JAIMINI, on the other hand, thinks that as the Shruti quoted above refers to the body which is produced by action and not to that which is possessed by a liberated being, the

Jīva does possess a body, sense-organs, *manas*, etc., and so the Shruti says—'He being one becomes three, five, seven and nine and then he is said, to be eleven, a hundred and ten, a thousand and twenty' (Chā. VII. xxvi. 2). This text certainly refers to the body of the liberated being. *According to Nimbārka the Jīva being atomic and imperishable cannot have this diversity without having various bodies* (Prabhā. IV. iv. 11).

BĀDARĀYAṆA, however, holds that the liberated being can assume or do away with a body at his sweet will, hence, there is no necessity in discussing whether he has got a body or not. It all depends upon his desire. Just as, in the case of the *Dvādashāha* sacrifice, due to the difference in desire there is difference in the nature of the sacrifice itself. Thus, when the *Dvādashāha* sacrifice is performed with the desire for prosperity, then it is called *Sattra*, and when it is done with a desire for having issues, then it is called *Ahīna*. It is, therefore, that there are two kinds of Shrutis to this effect. Thus the Shruti—'*Manas* is his Divine Eye. It is by means of this Divine Eye of the *Manas* that He sees, desires and rejoices' (Chā. VIII. xii. 5),—shows that the Jīva has no body; while the Shruti—'He being one becomes three, five, seven, etc.' (Chā. VIII. xxvi. 2)—refers to his having a body for rejoicing, etc. (Kaustubha. IV. iv. 12).

The fact is that even when the liberated being has got true desire and true volition, he depends for all his activities upon the Lord, and so he cannot produce a body for himself (Prabhā. IV. iv. 12). Even if he has no body of his own, he can have all possible experiences through the objects created by the Lord. So it is not certain whether he creates his own body himself for heavenly experiences or not. But that he experiences all sorts of rejoicings through the grace of the Lord cannot be denied (Kaustubha. IV. iv. 13-14). The liberated being although atomic and remains

in one particular place, yet through his attribute of *caitanya* which is all-pervasive he pervades over all other bodies and has experiences thereof, as is clear from the Shruti—'*Sa cānantyāya kalpate*—and is infinite' (Shvetāshvatara, V. 8).

A liberated being differs from the Lord in not having the power of creating, protecting, controlling, and destroying the universe (Kaustubha. IV. iv. 17, 21). The liberated being realises the Lord along with all His powers and enjoys everything that belongs to Him. So says the Shruti 'He becomes *svarāṭ*; he becomes independent in all the worlds' (Chā. VII. xxv. 2; VIII. i 6) and 'experiences all the objects of desire along with the Lord' (Kaustubha. IV. iv. 21). Having thus attained the Brahmahood the liberated being does not return to the whirl of humanity' (Chā IV. xv. 5); 'O the Son of Kuntī, he who comes unto Me has no more birth'—says the Gītā (VIII. 16).

This sort of liberation, that is, the realisation of the nature of the Lord is what is known as *Sāyujya*. It is wrong to think that *Sāyujya* means identity in form (*svarūpaikya*), for even in this state there is difference between the liberated being and the Lord, as the Shruti says —'When the liberated being perceives the happy Lord as distinct from himself and also His greatness, then he becomes free from grief. Knowing the Brahman, the stimulator, as distinct from himself, the happy liberated one becomes immortal'. Again, 'The liberated being assumes the resemblance with the Lord'. Other forms of liberation are : *Sālokya*, when the liberated being gets the same heaven where the Lord dwells; *Sārūpya* when the liberated being assumes the same form as the Lord has; and *Sāmīpya* when the liberated being remains quite close to the Lord (VRM. pp. 128-30).

Nimbārka does not believe in the *Jīvanmukti*. He says that it is a term which has no meaning. To boast of

being liberated even when the *Prārabdha-karman* and its effects are all present, is only to deceive illiterate people. Hence, there is only instantaneous liberation (*Sadyo mokṣa*) and not gradual (*krama*), as it is found in the Shaṅkara school of Vedānta (Suradruma, p. 131-32)

NON-CONSCIOUS (ACETANA) ELEMENT

The next category according to this school is the non-conscious element (*acetana-padārtha*) which is of three kinds: *Aprākṛta*, which is not derived from the Primordial Matter (*Prakṛti*), *Prākṛta* which is produced from the Primordial Matter and its three attributes; and *Kāla* (time).

APRĀKṚTA

Of these, the *Aprākṛta* is different from the other two. It is of the nature of light and non-obstruction (*anāvarakasvabhāva*). So says the Shruti—It is beyond darkness in the form of *Pradhāna* and Time and is as lustrous as the sun'. Its scope is far above that of the Primordial Matter and is also unlimited. It is known as Bliss, as it manifests bliss. It is variously called.—*Nityavibhūti*, Eternal Mysterious Powers of the Lord; *Paramātmaloka*, the Regions of the *Paramātman*; *Paramavyoma*, the Highest Heaven; *Viṣṇupada*, the Footstep of Viṣṇu; *Paramapada*, the Highest Place etc., etc.

It is Divine and is so lustrous that both gods and devils are incapable of looking at it. Persons having performed austere penances and having meritorious past deeds, when freed from the influence of *avidyā*, go to this plane and never come back from there (Quoted from the Mahābhārata by Kaustubha. I. i. 1). It is changeless, undecaying, pure and Eternal Light. It assumes various forms in accordance with the Divine Will for the experiencing of the Lord and the eternally liberated beings (Kaustubha. I. i. 1). It is beyond the influence of Time.

The objects of experience of the Lord and the liberated beings along with the implements of experience and their bodies, etc., are all made of this Element. Their ornaments, weapons, seats, flowers, leaves of plants and trees, fruits etc. of the abode of the Lord are also made of this very Element. The city gate (*Gopura*), courtyard (*Catvara*), enclosuré (*Prākāra*), the drawing hall made of jewels (*Maṇimaṇḍapa*), forest gardens, lake etc., etc. of the abode of the Lord also are made of this very Element (VRM. p. 39).

KĀLA

It is different both from the *Prākṛta* and the *Aprākṛta*. It is eternal and all-pervasive. Even before the creation, during the period of dissolution it was existent. It is without any beginning and end. There is no cognition which is beyond the influence of time. The notions like past, future, present, simultaneous, late and soon are all due to time. It is the instrumental cause of creation and dissolution and the material cause of the various notions of time, such as, *Paramāṇu* etc. That much of time which the sun takes to cross the space occupied by a *Paramāṇu* is called atomic-time. According to this school the various divisions of time are as given in the table below :

2 Paramāṇus = 1 Dvyaṇuka,	30 Kāṣṭhās = 1 Kalā,
3 Dvyaṇukas = 1 Trasareṇu,	30 Kalās = 1 Muhūrta,
3 Trasareṇus = 1 Truṭi,	30 Muhūrtas = 1 day of ours,
100 Truṭis = 1 Vedha,	15 Days = 1 Pakṣa,
3 Vedhas = 1 Lava,	2 Pakṣas = 1 Month,
3 Lavas = 1 Nimeṣa,	2 Months = 1 Ṛtu,
15 Nimeṣas = 1 Kāṣṭhā,	6 Months = 1 Ayana,

2 Ayanas = 1 Year—the Winter Solstice is the night of the gods while the Summer Solstice represents the day of the gods.

The four *yugas* consist of the Divine 12 thousand years, of which the *Kṛta* covers 4800 thousand years along with the two *Sandhyās*, the Tretā covers 3600 thousand years along with the two *Sandhyās*, the *Dvāpara* covers 2400 thousand years along with the two *Sandhyās*, while the *Kali* covers 1200 thousand years along with the two *Sandhyās*. This entire period represents one Cycle and such 1000 Cycles constitute One Day of the Caturmukha. Fourteen Manus appear one after another during the single day of the Caturmukha. Seventy-one *yugas* make one *Manvantara* which is the period for one Manu. Fourteen times the above measure of time is the day of Brahmā and equal to the same period is his night. One hundred years according to the above measure of time is the span of life for the Caturmukha. Half of this period of time is called *Parārdha*. The first *Parārdha* is past, and of the second *Parārdha* which is current, the present period is the first *Kalpa*, called the *Vārāhakalpa* (VRM., p. 38).

Everything produced out of the Primordial Matter depends upon Time, which, in its turn, is controlled by the Lord. So says the Shruti—"The consciousness (*Jña*) is the time of the time". During the *Līlāvibhūti* of the Lord which is the period of creation, He simply imitates the dependence of time, while in the *Nityavibhūti* stage, there is no influence of time in any form. This Kāla is partless and hence, eternal in nature; but in actual practice (*kāryarūpeṇa*) it is non-eternal. Its own products are the products of its limitations, which, however, are no other than the actions in the form of the movements of the sun (VRM. pp. 38-39).

PRĀKṚTA

The *Prākṛta* form of the non-conscious element is that which is derived from *Prakṛti* which is variously called,

Māyā, *Pradhāna*, *Tamas*, *Avyakta* and *Shakti*. So says the Shruti—'Know the Prakṛti to be *Māyā* and the Lord as the *Māyin*'. It is eternal and subtle. It is of the nature of being (*sat*) and non-being (*asat*). All the products of *Prakṛti* are the various forms of the three *guṇas*, and so they depend upon the *guṇas* (*sattva*, *rajas* and *tamas*). Of these, the *sattva* is the cause of knowledge. So says the Gītā—'*Jñāna* is produced from *sattva*' (XIV. 17). This very *sattva*, having suppressed the other two, comes up and is said to be helpful for liberation through the practice of *Shama*, *Dama* etc., the means of liberation as conceived by the Bhagavadgītā (XVIII. 42). *Rajas* is the cause of covetousness etc. It is the cause of the downfall of the *Kṣetrajñas* from their true faith in the Supreme Reality due to the increase of greed etc. *Tamas* is the cause of carelessness etc. So says the Lord—'Carelessness, delusion and *avidyā* are all produced out of *Tamas*' (Gītā. XIV. 17). It is the main cause of screening its own nature as well as that of others.

The state of equilibrium of these three *guṇas* is called *Pradhāna*, or *Prakṛiti*. It is changing (*pariṇāmin*) and is the *Shakti* of the Lord. As such it is different from Him, but as the activities, etc., of it depend upon Him, it is also not distinct from Him (Kaustubha. I. ii. 21). This very aspect of the *Prakṛti* differentiates it from the *Prakṛti* of the Sāṅkhya. In the latter case, the Prakṛti, being itself non-conscious, is not connected with the conscious element and hence, it is unable to achieve any end. Although the *Prakṛti* of the Nimbārka school also is non-conscious, yet it is dependent upon Him and so, it is capable of achieving useful purpose (Kaustubha. I. iv. 3).

This dependence of the *Prakṛti* upon the Lord here is not similar to that of the *Paramāṇus* upon *Ishvara* in the Nyāya-Vaisheṣika system. Here the *Prakṛti* is related

to the *Paramātman* as His *Shakti*. So says the Shruti—God's own power concealed by His own *guṇas*' (Kaustubha. I. iv. 9).

It is unmanifest, very subtle, and eternal, like the *Paramātman*. It is the cause of bondage and liberation of the *Jīva* (Kaustubha. I. iv. 10). It is unborn (*aja*). During the period of dissolution, it, in the form of *Shakti*, remains in Brahman as its cause without being capable of differentiating between name and form. But when at the time of creation it manifests its attributes of *sattva*, *rajas* and *tamas* and distinguishes between name and form and modifies itself into *tejas*, water and food, then it is called *Brahmotpanna* (Prabhā, I. iv 10).

CREATION-PROCESS

At the end of *Pralaya* and in the beginning of the creation through the Will of the Lord and in accordance with the beginninglessness of the *Adṛṣṭa* of the Jīvas, the equilibrium of the *guṇas* is disturbed. Together with the disturbance there is the manifestation of products. So says the Smṛti—'Hari, when the time for creation arrives, with His own desire, enters into *Pradhāna* and *Puruṣa* and starts agitation' (VRM., pp. 23-24). This agitation takes place in the *Prakṛti*. The Shruti says—' He saw, May I be many, May I grow forth' (Chā., VI. ii. 3); 'He desired, may I be many' (Tai. II. 6). The modification of the Primordial Matter is called *vyakta* which is non-eternal (Kaustubha. I. i. 1).

Its modifications are of various kinds. The process of modification is as follows—When the Prakṛti, which is dependent upon the Will of the Lord, reaches the point of fructification due to the inequality of the three *guṇas* caused by the disturbance of the Primordial cause, then it manifests *Mahat* which is the cause of determination. It

is, again, of three kinds according to the nature of the three *guṇas*. Then is manifested *Ahaṅkāra* which is the uncommon cause of the notion of the Ātman (Ego) in one's own body etc. This also, due to the difference of the three *guṇas*, is of three kinds: that which is manifested out of the *Sāttvika* aspect is called *Vaikārika*, that which is manifested out of the *Rājasika* aspect is known as *Taijasa*, while that which is manifested out of the *Tāmasika* aspect is called *Bhūtādi*.

From the *Vaikārika-Ahaṅkāra* are manifested the presiding deities of the sense-organs and the *Manas*. The *Manas*, due to the difference in its functions and that of its locations, assumes four different names, namely, *Manas*, *Buddhi*, *Ahaṅkāra* and *Citta*. Of these, that which is the cause of speculation etc. (*mananādi*) is *Manas*. This very *Manas*, when it comes in contact with sound, touch, colour, taste, and smell, becomes the cause of bondage. When, on the other hand, it cuts off its connection with sound, etc., and diverts itself towards the Lord, then it is the cause of liberation. So the Shruti says—'*Manas* alone is the cause of bondage and liberation of human beings'. It is of two types—pure and impure. That which has definite desires is impure, while that which has no desire of any kind is pure.

That which is the cause of understanding or knowledge (*bodhana*) is *Buddhi*. That which is the cause of egoistic notion (*ahambuddhi*) regarding body, etc., is *Ahaṅkāra*, and that which is the cause of reflection or anxious thought is *Citta*. Candra, Brahmā, Rudra and Kṣetrajña are the respective presiding deities of these. According to others, on the other hand, the four *Vyūha-gods*, namely, Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha are their presiding deities. Both these views have been accepted; for, Candra, etc., are regarded as the supervising deities, while the *Vyūha-gods*, being their

controller are forms of meditation. The location of *Manas* is throat, that of *Buddhi* is face or appearance, that of *Ahaṅkāra* is heart and that of *Citta* is naval (Shārīrakopaniṣad).

From the *Taijasāhaṅkāra* are produced the ten external organs of sense and action, that is, five sense-organs, namely, auditory, the organs of touch, sight, taste, and smell. The ear-cavity represents the organ of hearing sound for human beings; for lower creatures, such as, serpents, it is in the eyes. The sense-organ of sight is called eye. The sense-organ of touch is skin (*tvak*) which pervades over the entire body. There being gradations in the manifestation of vitality in the limbs, no touch-sensation is felt in the nails, teeth, hairs etc. The organ of taste is the tongue and its location is at the tip of it. The organ of smell is nose and its location is at the tip of the nose. Sound, touch, colour, taste and smell are the objects of cognition of these. *Arka* (the sun) is the presiding deity of the organ of sight; *Dik* is that of the organ of hearing; *Ashvins* are the presiding deities of the organ of smell; *Varuṇa* is that of the organ of taste; and *Vāyu* is that of the organ of touch. These five are also called *bhautika*, as they develop into *Mahābhūtas*.

The five organs of action are: the organ of speech, hands, feet and the organs of extrication and generation or sexual pleasure. The cause of the utterance of words is the organ of speech. There are eight locations of the organ of speech: breast (*uras**), throat, head, the root of the tongue (*Jihvāmūlam*), teeth, nose, lip and the palate (*tālu*) (Vide—अष्टौ स्थानानि वर्णानामुरः कण्ठः शिरस्तथा। जिह्वामूलं च दन्ताश्च नासिकोष्ठौ च तालु च—इत्यादि वेदभाष्ये—VRM., p. 27). As the lower creatures have got no *samskāra* of these, they

[3] It is to be noted here that *uras* has not been recognised as one of the places for the manifestation of sound by Paṇini. But that it is a place for the location of a praticular type of sound, called *Madhyamā* is known to the Āgamikas.

cannot have this organ. The special instrument (*asādhāraṇa-karaṇa*) of fine or mechanical art and of taking objects, etc., is hand. In case of human beings it rests with the fingers of hands, while in the case of elephants, etc., it rests with the tip of the trunk. The special instrument of walking etc., is feet. In case of human beings, etc., it is in feet, while in case of raptiles, birds, etc., it rests with breast, wings etc. The organs of extricating and sexual pleasure rest with their respective limbs. Vahni, Indra, Upendra, Mṛtyu, and Prajāpati are their respective presiding deties. These organs of sense and action are very subtle, and are different with each individual; and these remain till the final dissolution.

From the *Bhūtādi-Ahaṅkāra* the five *tanmātrās* are produced, which, in their turn, produce the five *Mahābhūtas*. Thus, from the *Bhūtādi* is produced *shabda-tanmātra* which, in its turn, produces Ākāsha; from *Ākāsha* is produced *sparsha-tanmātra*; from *sparsha-tanmātra* is produced Vāyu; from Vāyu is produced *rūpa-tanmātra*, which, in its turn, produces *tejas*; from *tejas* is produced *rasa-tanmātra*; from *rasa-tanmātra* is produced water; from water is produced *gandha-tanmātra*, which, in its turn, produces earth. Thus, earth has got all the five qualities, water has only four, *tejas* has only three, air has only two, while Ākāsha has got only one quality.

Of these, Vāyu also is the cause of maintaining the body, etc., and is of five kinds: (1) *Prāṇa* which has upward motion and its location is the tip of the nose, etc: (2) *Apāna*—it has downward motion. The organ of extrication, that is, anus is its location; (3) *Vyāna*—it moves through out the whole body and in all the directions; (4) *Udāna*—it is the cause of the throwing out of the food and drink taken in, and its location is the throat; and (5) *Samāna* which helps the digestion of the food and drink. It moves throughout all the limbs.

According to some there are five more types of Vāyu, namely, *Nāga* which causes eructation (*udgiraṇa*); *Kūrma* which is the cause of the opening of the eyes; *Kṛkala* which causes hunger; *Devadatta* which causes yawning, and *Dhanañjaya* which nourishes the body. But the separate existence of these is denied by Nimbārka, since these are all included in the first five kinds mentioned above.

These are the twenty-four elements recognised as constituting the Cosmic existence according to this school of thought.

There are some who, however, do not recognise the above order of the manifestation of the *Bhūtādi*. They think that from the *Bhūtādi* are produced the five *tanmātrās* from which separately are produced the five *bhūtas* respectively.

Others, again, are of opinion that from the *Bhūtādi* is produced the *shabda-tanmātra* which, in its turn, produces Ākāsha and the *sparsha-tanmātra*; from *sparsha-tanmātra* are produced *Vāyu* and *rūpa-tanmātra*; from *rūpa-tanmātra* are produced *tejas* and *rasa-tanmātra*; from *rasa-tanmātra* are manifested water and *gandha-tanmātra*; and from *gandha-tanmātra* is produced earth. But this view is rejected, as it is against the order of the process of dissolution (VRM., pp. 24—29).

So says the Gopālopaniṣad—'There was only one Brahman, without the second, from whom came out the *Akṣara-Avyakta*; from *Akṣara* was manifested the *Mahattattva*, which manifested *Ahaṅkāra*; from which were manifested the five *tanmātrās* which manifested the five *bhūtas*.'

PARĀSHARA while explaining the above says—'Hari, the Lord with His sweet Will enters into the *Pradhāna* and *Puruṣa*, and when the time for creation approaches, creates disturbance. The same *Parameshvara* is both the agent of disturbance and the object of distur-

bance. The Lord with the qualities of contraction and expansion, is present in the *Pradhāna*. Then from the equilibrium of the three *guṇas*, which is presided over by the *Kṣetrajña*, there comes out the *Mahat* with its three aspects—*Sāttvika*, *Rājasika* and *Tāmasika*. The relation between *Mahat* and *Pradhāna* is like that of the seed and its covering bark (*tvak*). From *Mahat* comes out *Ahaṅkāra* with its three aspects—*Vaikārika*, *Taijasa* and *Bhūtādi*.

Of these, the *Bhūtādi* manifests *shabda-tanmātra* which manifests Ākāsha with sound as its specific quality. Then from the modification of Ākāsha comes out *sparsha-tanmātra* which manifests air with touch as its specific quality. Then air manifests the *rūpa-tanmātra* which, in its turn, manifests *tejas* along with its specific quality of colour. From *tejas* is manifested *rasa-tanmātra* from which is manifested water with taste as its specific quality. From water is manifested *gandha-tanmātra*, which, in its turn, manifests earth with smell as its specific quality. This is what is called the *Bhūta-tanmātra-sarga* from the *Tāmasa* aspect of the *Ahaṅkāra*.

From the *Taijasa-Ahaṅkāra* are manifested the ten organs of sense and action; and from the *Vaikārika-Ahaṅkāra* are manifested the *Manas* and the ten presiding deities of the organs of sense and action (VRM., pp. 29-30).

The five *tanmātrās*, being the cause of the five *Bhūtas* are regarded as Substances (*dravya*), while sound, touch, colour, taste and smell are the five qualities.

Of these, the *Prakṛti*, *Mahat* and *Ahaṅkāra* and the five *Bhūtas* are regarded as representing the material cause of the gross body. Sense-organs in the gross body are like so many jewels in an ornament.

Five *tanmātrās*, *Manas*, ten organs of sense and action and *Prāṇa* are the seventeen constituents of the subtle body.

The gross body is of two kinds—eternal and non-eternal. The former class of organism belongs to the Lord Himself, which is the source of all the *Puruṣārthas*, the object of meditation for those who desire to meditate upon, and is the substrate of all auspiciousness. The body of the eternally liberated beings, such as, Viṣvaksena, Nanda, Sunanda, the forms of Garuḍa, etc., are also eternal.

The non-eternal type of body is of two kinds: not produced as the result of *karman* (*akarmaja*) and produced out of *karman* (*karmaja*). The former is represented by the forms of Virāṭ, etc., of the Lord. The bodies which are produced as the result of *karman* are of various kinds, due to the difference in the degree of *karman*. They are: (1) born of the placenta (*jarāyuja*), as those of human beings; (2) born of eggs, like those of birds, reptiles, etc.; (3) produced by penetrating earth, as sprouts, trees, etc.; and (4) those which are produced out of sweat, like lice, mosquitoes, etc. (VRM., p. 31).

Of these, all the modifications from *Mahat* down to the five *Bhūtas* are related as cause and effect, and therefore are not different from one another; just as, a pot made of earth, although it has separate existence, yet it is not different from the lump of clay.

THEORY OF CASUALITY

The Nimbārka school of Vedānta, like that of the Sāṅkhya, is the upholder of the *Satkāryavāda*, according to which the effect is present in the cause even before the former's manifestation. The grounds upon which this theory is advocated are given below:

The Lord Himself is regarded both the cause and the effect. Thus, the effects whether in the conscious form (*cidrūpa*) or in the non-conscious form (*acidrūpa*), with limitations and having different names and forms, are not distinct from the Lord, the Highest cause. One who has both

cit and *acit* as His inherent potencies, Who is without any limitation and Who is one and without a second. So says the Shrutis—'All modifications being only a name based upon words: the truth being that all is clay' (Chā., VI.i.4); 'O dear, it was all *sat* in the beginning, it was pure Being, one without a second (Chā., VI.ii.1); 'It saw, May I be many, May I grow forth. It created *tejas*' (Chā., VI.ii.3); 'Now, that which is the subtle essence,—in that, has all this its Self; That is the Self; That is the Truth; That thou art, O Shvetaketu' (Chā., VI.viii.7); 'All this is Brahman, beginning, ending and continuing in It' (Chā., III.xiv.1); 'Then this (world) was unmanifest. And that is manifested as name and form' (Bṛha., I. iv. 7). All these and several other Shrutis prove that Brahman is the cause and from Him comes out the effect in the form of the entire universe and that they are not essentially distinct from each other. It is, therefore, that by the knowledge of the single cause all the effects become known. So says the Shruti—'O Shvetaketu, didst thou ask for that instruction by which the unheard becomes heard, the unperceived becomes perceived and the unknown becomes known?' (Chā., VI.i.2-3). Again, the Shruti says—'Just as O *Saumya*, by a single clod of clay all that is made of clay becomes known—all the modification being only a name based upon words; the truth being that all is clay' (Chā., VI.i.4).

That in the presence of cause alone an effect is possible and not in its absence, shows that the effect is present in the cause and is not distinct from the latter, just as, it is only when clay is present there is the possibility of a jar coming into existence and not otherwise. It is, therefore, that we read in the Chāndogya that—'All these creatures, O *Saumya*, have their root in Being (sat)' (VI.viii.4).

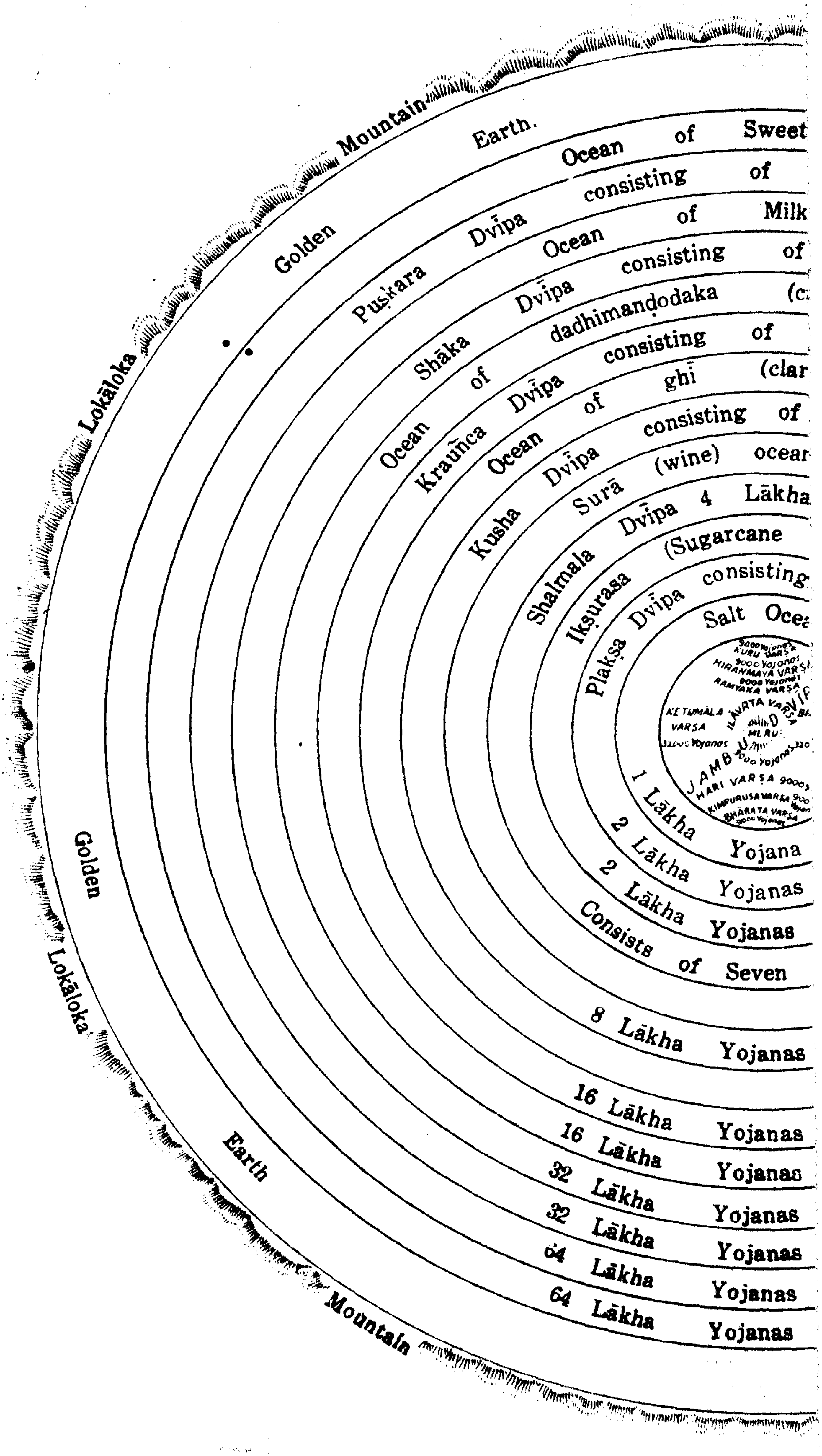
Again, that the effect which comes after is said to exist in the form of cause before its production, and that

both the effect and the cause are said to have the same substrate, shows that effect is not distinct from the cause. So says the Shruti—'O Good man (*Saumya*), this (universe) was certainly existent in the beginning' (Chā., VI.ii.1); 'This (universe) was Brahman in the beginning' (Aitareyāraṇyaka, II.iv.1, 1). In all these, it is clear that the effect in the form of the universe was present in Brahman, the cause (Kaustubha, II.1.16).

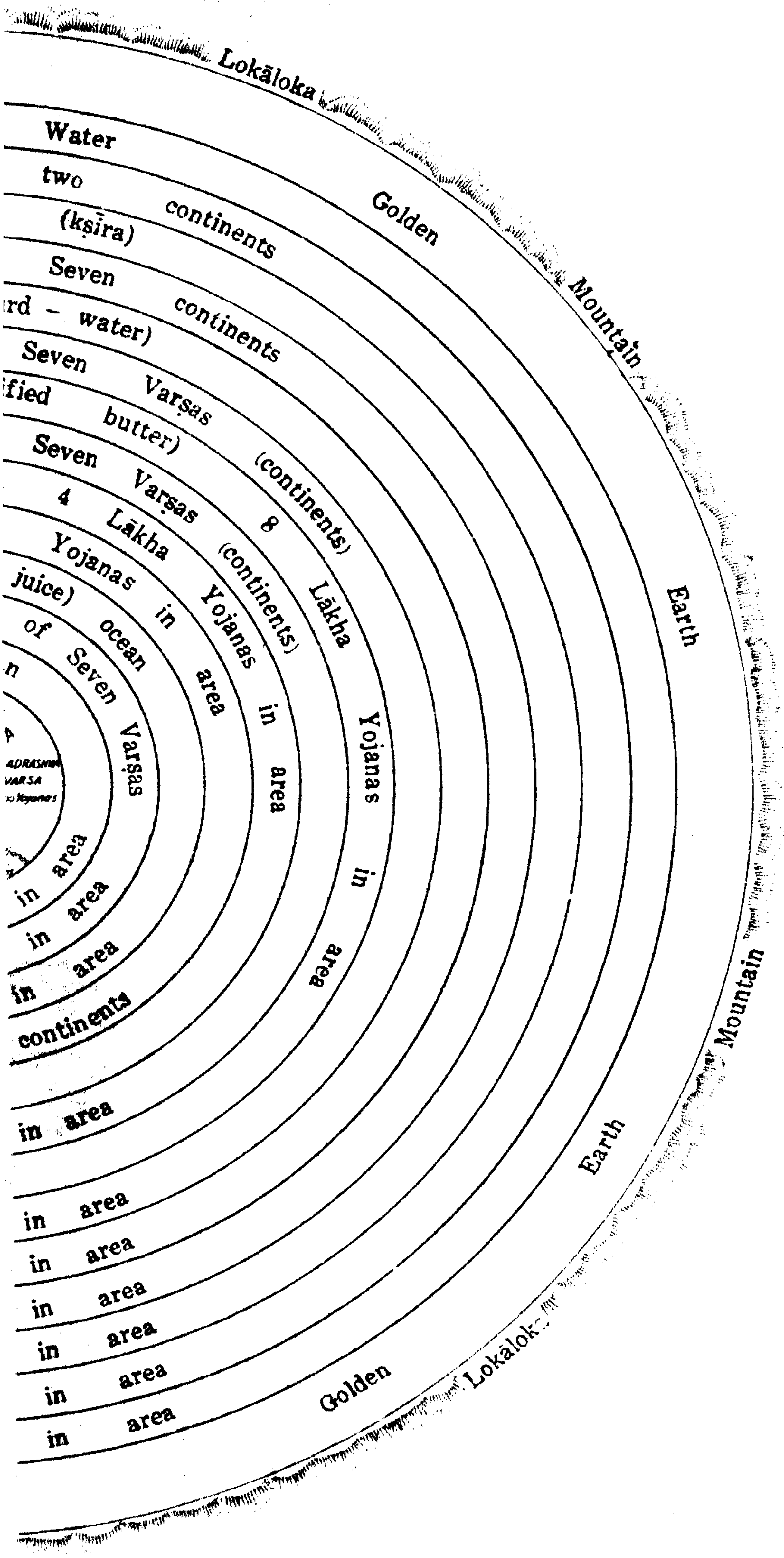
As regards the Shrutis—'It was certainly non-existent (*asat*) in the beginning' (Chā., III.xix.1), 'Or it was non-existent in the beginning (Taittirīya, II.vii.1) which apparently show that the effect in the form of universe was non-existent in its cause, namely, Brahman,—it may be pointed out that the real meaning of these texts is that the universe with its name and form manifested was not present in the cause in the very beginning; and that they never mean that it was entirely non-existent. It is, therefore, that the term *asat* has been explained as *avyakta* (unmanifest) and not as non-present or unreal. This meaning of the above-quoted Shruti is clear from the same text where just after—'It was non-existent in beginning' it adds—'that was existent' (असदेवेदमग्र आसीत् । तत्सदासीत्—(Chā., III.xix.1).

Besides, it is found that people desirous of producing curd, a jar, a neck-ornament (*rucaka*) definitely use milk, clay and gold as their respective material cause, and that the desirer of curd never uses clay, and so on. This restriction in the choice of the material cause would not be necessary and also possible if the view that the effect is totally absent from the cause is upheld. Nobody has ever seen the sprouting of the barley-plant from firy particles where the former is entirely absent (Kaustubha, II.i.17).

The universe present in its cause is just like a big piece of cloth folded together and not able to cover any space and become visible to all, but when it is unfolded it



Vide—Page 89. The chart is drawn acco



:ding to the Viṣṇu Purāṇa II, 3.

spreads over a big space and is also seen by all as a cloth. But it is not quite correct to deny its very presence while folded. Or it is just like the limbs of a tortoise; when they are taken in they are not seen, but they become visible as soon as they are brought out. Again, the universe is just like a big tree which remains concealed in a small seed and is not visible to any person, but no sooner it comes out in the form of a tree, than it manifests itself to all. This universe with *Parameshvara* as its material cause is real (*sat*) like its own cause, and although apparently different from Brahman, yet it is not essentially distinct from Him (Kaustubha, II. 1. 19). It is quite clear from what has been said above that this school of thought, like the Sāṅkhya school, believes in the maxim—'The unreal has no being, and the real never ceases to be' (Gītā, II.16).

The modifications of *Prakṛti* represent the objects of experience of pleasure and pain (*bhogya*), or the implements of *bhoga* and also the place of *bhoga* of the Jīva. Sound, touch, colour, taste, and smell and objects qualified by these, food and drink, etc., all represent the objects of *bhoga*. Body, sense-organs, *manas*, *ahaṅkāra*, *Buddhi* stand as implements of *bhoga*; and the place for *bhoga* is the entire *Brahmāṇḍa* along with all the 14 worlds. For Puruṣottama, the Lord, all this is His joyful sport and its implements and its place (Bra. Sū., II.i.32; VRM., p. 31).

The Brahmāṇḍa is of the form of the fruit of the wood-apple tree (*kapittha*) and is manifested by the Process of *Pañcīkaraṇa*. This is entirely produced out of *Prakṛti*. The various parts and their locations of this Brahmāṇḍa are given below, as found in the Viṣṇu Purāṇa (अंश २, अध्याय ३); and the Viṣṇūdharmottara (I. vii. 5—11) which are considered to be authoritative by this school of thought, in the form of a chart.

This is what is known as the earth (*bhūbhāga*) along with its seven *Dvīpas* and oceans. This entire earth is surrounded by the *Golden Earth* (*Kāñcana-bhūmi*) whose area is double that of this earth. The Golden-Earth is, again, encircled by the mountain called *Lokāloka* which is enveloped by pitched darkness. This, in its turn, is surrounded by the *Garbhodaka*, the interior-water, which itself is encircled by the *Egg-Pan* (*Aṇḍa-kaṭāha*) which is placed obliquely (*tiryaksamsthānaprakāraḥ*).

Below this *bhū* (earth) are the seven planes of Atala, Vitala, Sutala, Rasātala, Talātala, Mahātala and Pātāla. In the centre of these very seven *lokas*, there are the twenty-one hells—Raurava, etc., for the experiencing of the rsults of evil deeds. Below these there is pitched darkness, then the *Garbhodaka* and then the *Aṇḍakaṭāha*.

Above this *Bhūloka* there is the *Sūryamaṇḍala* extending over a space of one lākh *yojana* and inhabited by the Siddhas, Munis, etc. This is called *Bhuvarloka*. Above this there are the regions of the Moon, the stars and planets (*nakṣatra*), Budha, Shukra, Maṅgala, Bṛhaspati, and then the seven sages, namely, Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha, who constitute the constellation called '*Ursa Major*', and then there is the *Dhruva*, the Polar Star, in ascending order. The space between the *Sūryamaṇḍala* and the Polar Star spreads over 14 lākh *yojanas* and is known as the *Svargaloka*. Above this, there is the *Maharloka* extending upwards for one *koṭi yojana*. Then, there is above this the *Janaloka* which covers the space extending for two *koṭi yojanas*. Beyond this, is the *Tapoloka* with the expansion of eight *koṭi yojanas*. Then, there is the *Satyaloka* extending for twelve *koti yojanas*. Then, there is, again, pitched darkness and then the *Garbhodaka*. Then, there is the *Aṇḍa-kaṭāha* which covers one *koṭi yojana*.

This all taken together represents one *Brahmāṇḍa*.

Such infinite number of *Brahmāṇḍas* are floating in the *Vibhūti* of the Lord. The creation upto the Caturmukha is directly from the Lord Himself; and after this, Caturmukha and others are entrusted with the work of creation. This is how the universe comes to exist.

The Process of *Pañcīkaraṇa* referred to above is as follows :

The Lord, after creating the five *bhūtas*, divides each of these into two equal parts. Then each of the second half of each of the five *bhūtas* is divided into four equal parts. And then each of these four parts is combined with each of the four parts of each of the five *bhūtas* leaving the one of its own kind. Each of these amalgamated parts of the five *bhūtas* forms one half and when it is mixed with the pure first half of each of the *bhūtas*, then the two together produce the quintuplicated *bhūta*. In the process of creation the product beginning with the *Mahat* and ending with body, which is a product of food, is called *Annamayaḥ Puruṣaḥ*. The *Manas* along with the organs of action represents what is called *Manomaya-Puruṣaḥ*. The five *vital airs* along with the organs of action represent *Prāṇamayaḥ Puruṣaḥ*. *Jīva* is the *Vijñānamaya-Puruṣa*, while *Paramātman* is the *Ānandamaya-Puruṣa*.

BRAHMAN AND JAGAT

Like the relation between Jīva and Brahman, the relation between Brahman and Jagat also is both of differ ence and non-difference. Thus, the universe, which is an effect, is a modification (*Pariṇāma*) of the Lord. Whether with forms or without forms it remains in its cause (Kaustubha, III.ii.27). Not exactly understanding the signification of the term *Pariṇāma* in this connection, some think that Brahman, being all-pervasive can have no *Pariṇāma*, which is further supported by the fact that

there are no constituent parts in Brahman. To remove these misunderstandings it is necessary that one should know that by *Pariṇāma* here they mean *shakti* (potency). Next, the possession of constituent parts is not the cause of modification. In fact, it is the peculiar potency which whenever and wherever is present, there the modifications are found. Then even all-pervasive objects are seen to have modifications. For instance, Ākāsha which is all-pervasive modifies itself into Vāyu; and it is therefore, that the Shruti says—'From Ākāsha comes out Vāyu'. Besides, there is nothing which is not possible for the Lord to achieve. His powers are unlimited and are of diverse nature.

Pariṇāma has been divided by Shrī Nivāsācārya into two types: (1) *Svarūpa-Pariṇāma* according to which the Prakṛti, without being supervised by the Lord, herself independently produces changes, as is the case with the Sāṅkhya System; and (2) *Shakti-vikṣepa-lakṣaṇa-Pariṇāma*, according to which a *Pariṇāma* is nothing but the power of ejection and this is what the Nimbārka School of Vedānta propounds. Thus, the Lord, like a spider, when He so desires, manifests the universe, and when He wants to take it in, He contracts His powers and then there is the *Pralaya*.

In manifesting the universe the Lord does not require any implement to help Him, like a potmaker. It is through His own extra-ordinary Powers that He ejects the universe (Saurabha, II. i. 23-24). The Lord has no desire of His own for the fulfilment of which He should create the universe. Even then when He creates the universe, it is simply an act of His *Līlā*—joyful sports (Bra. Sū., II. i. 32). Besides, He thereby helps the Jīvas to experience the results of their past deeds (Kaustubha, II. i. 26, 33). We should not accuse the Lord for creating unequal beings, namely, gods, human beings, lower creatures

etc., and for being cruel for making them experience the three kinds of pain. The Lord creates the beings in accordance with the individual deeds of those beings done in the past births (Kaustubha, II. i. 33). And as the creation has no beginning, there would never be any lack of past deeds for the guidance of the Lord for creating beings (Kaustubha, II. i. 34).

PROCESS OF PRALAYA

The reverse of the creation is called *Pralaya*. The process of this is that earth through *gandha-tanmātra* merges into water. Water through *rasa-tanmātra* merges into *tejas* which, in its turn, merges through *rūpa-tanmātra* into Vāyu. Vāyu through *sparsha-tanmātra* merges into Ākāsha which having merged into *shabda-tanmātra* merges into the *Bhūtādi* (*Tāmasa-Ahaṅkāra*). The organs of sense and action merge into the *Rājasa-Ahaṅkāra*. *Manas* and the Presiding deities merge into *Vaikārika-Ahaṅkāra*. All these three aspects of *Ahaṅkāra* merge into *Mahat*, which, in its turn, merges into *Avyakta*. This *Avyakta* merges into *Puruṣa* which merges into the Lord (VRM., pp. 36-37).

DIFFERENCE IN THE VERSION OF THE BRAHMA SŪTRA

Points of difference in the arrangement of the Brahma-Sūtra according to Shaṅkarācārya, Rāmānujācārya and Nimbārkācārya are given below. This will, in brief, show the main difference in these three schools :

Nimbārkācārya

I. i. 9 प्रतिज्ञाविरोधात्।
I. i. 25 ० नियमात्।
I. ii. 16 अत एव च स ब्रह्म।
I. ii. 20 न च स्मार्तमतद्धर्माभिलापात्।
I. ii. 21 शारीरश्चोभयेऽपि हि भेदेनैनमधीयते।
I. ii. 27 शब्दादिभ्यः...पुरुषमभिधीयते।
I. iii. 2 ० व्यपदेशात्।
I. iii. 3 नानुमानमतच्छब्दात्।
I. iii. 4 प्राणभृच्च।
I. iii. 5 भेदव्यपदेशाच्च।
I. iii. 23 अपि तु स्मर्यते।
I. iii. 35 क्षत्रियत्वगतेश्चोत्तरत्र चैत्ररथेन लिंगात्।
I. iii. 38 श्रवणाध्ययनार्थप्रतिषेधात्।
I. iii. 39 स्मृतेश्च।
I. iv. 26 आत्मकृतेः परिणामात्।
II. i. 11 तर्काप्रतिष्ठानादप्यन्यथानुमेयमिति चेदेवमप्यनिर्मोक्षप्रसंगः।
II. i. 17 असद्व्यपदेशान्नेति चेन्न धर्मान्तरेण वाक्यशेषात् युक्तेः शब्दान्तराच्च।
II. i. 29 सर्वोपेता च सा तद्दर्शनात्।

Rāmānujācārya

I. i. 9 प्रतिज्ञाविरोधात्।
I. i. 25 As in Nimbārka.
I. ii. 16 As in Nimbārka.
I. ii. 20 न च स्मार्तमतद्धर्माभिलापाच्छारीरश्च।
I. ii. 21 उभयेऽपि हि......
I. ii. 27 शब्दादिभ्यः ... पुरुषमपि चैनमधीयते।
I. iii. 2 ० व्यपदेशाच्च
I. iii. 3 Joins the 3rd & 4th Sūtras of Nimbārka into one.
I. iii. 4 भेदव्यपदेशात्।
I. iii. 22 अपि स्मर्यते।
I. iii. 35 क्षत्रियत्वावगतेश्च।
I. iii. 36 उत्तरत्र चैत्ररथेन लिंगात्।
I. iii. 39 Same as the 38th of Nimbārka.
I. iii. 40 स्मृतेश्च।
I. iv. 26 आत्मकृतेः।
I. iv. 27 परिणामात्।
II. i. 11 तर्काप्रतिष्ठानात्।

Shaṅkarācārya

I. i. 9 This Sūtra is not found here.
I. i. 25 ० निगदात्।
I. ii. 16 Not found in this School.
I. ii. 19 As the 20th of Nimbārka.
I. ii. 20 As the 21st of Nimbārka.
I. ii. 26 As the 27th of Rāmānuja.
I. iii. 2 As in Nimbārka.
I. iii. 3-4 As in Nimbārka.
I. iii. 5 As in Rāmānuja.
I. iii. 23 अपि च स्मर्यते।
I. iii. 35 As in Nimbārka.
I. iii. 38 श्रवणाध्ययनार्थप्रतिषेधात् स्मृतेश्च।
I. iv. 26 As in Nimbārka.
II. i. 11 तर्काप्रतिष्ठानादप्यन्यथानुमेयमिति चेदेवमप्यविमोक्षप्रसंगः।
II. i. 17 असद्व्यपदेशान्नेति चेन्न धर्मान्तरेण।
II. i. 18 युक्तेः शब्दान्तराच्च।
II. i. 30 As in Rāmānuja.
II. i. 35 न कर्माविभागादिति चेन्नानादित्वात्।

Nimbārka	Rāmānuja	Shankara
II. i. 34 न कर्माऽविभागादिति चेन्नानादित्वादुपपद्यते चाप्युपलभ्यते च।	II. i. 12 अन्यथानुमेयमिति चेदेवमप्यनिर्मोक्षप्रसंगः।	II. i. 36 उपपद्यते चाप्युपलभ्यते च।
		II. ii. 1-2 As in Nimbārka.
II. ii. 1 रचनानुपपत्तेश्च नानुमानम्।	II. i. 18 As in Nimbārka.	II. ii. 6 As in Nimbārka.
II. ii. 2 प्रवृत्तेश्च।	II. i. 30 सर्वोपेता च तद्दर्शनात्।	II. ii. 19 इतरेतरप्रत्ययत्वादिति चेन्नोत्पत्तिमात्रनिमित्तत्वात्।
II. ii. 6 अभ्युपगमेऽप्यर्थाभावात्।	II. i. 35 As in Nimbārka.	
II. ii. 18 इतरेतरप्रत्ययत्वादुपपन्नमिति चेन्न संघातभावानिमित्तत्वात्।	II. ii. 1 Both the Sūtras 1-2 of Nimbārka are joined into one Sūtra .	II. ii. 31 As in Nimbārka.
		II. ii. 38 As in Nimbārka.
II. ii. 31 क्षणिकत्वाच्च।		II. iii. 3 गौण्यसंभवात्।
II. ii. 38 सम्बन्धानुपपत्तेश्च।	II. ii. 8 The 6th Sūtra of Nimbārka is here read as the 8th Sūtra.	II. iii. 4 शब्दाच्च।
II. iii. 3 गौण्यसंभवात् शब्दाच्च।		II. iii. 6 Same as the 5th of Nimbārka
II. iii. 5 प्रतिज्ञाहानिरव्यतिरेकाच्छब्देभ्यः।		
II. iii. 10 आपः।	II. ii. 18 As in Nimbārka.	II. iii. 11 आपः।
II. iii. 11 पृथिवी।	The 31st Sūtra of Nimbārka is not found in Rāmānuja.	II. iii. 12 पृथिव्यधिकाररूपशब्दान्तरेभ्यः।
II. iii. 12 पृथिव्यधिकाररूपशब्दान्तरेभ्यः।		II. iii. 26 व्यतिरेको गन्धवत्।
II. iii. 26 व्यतिरेको गन्धवत्तथा हि दर्शयति।		II. iii. 27 तथा च दर्शयति।
II. iii. 33 विहारोपदेशात्।	The 38th Sūtra of Nimbārka is not found in Rāmānuja.	II. iii. 34 विहारोपदेशात्।
II. iii. 34 उपादानात्।		II. iii. 35 उपादानात्।
II. iii. 43 मन्त्रवर्णात्।		II. iii. 44 मन्त्रवर्णाच्च।
II. iii. 44 अपि च स्मर्यते।	II. iii. 3 As in Nimbārka.	II. iii. 45 अपि च स्मर्यते।
II. iii. 45 प्रकाशादिवत्तु नैवं परः।	II. iii. 5 प्रतिज्ञाहानिरव्यतिरेकात्।	II. iii. 46 प्रकाशादिवच्चैवं परः।
II. iii. 52 प्रदेशादिति चेन्नान्तर्भावात्।	II. iii. 6 शब्देभ्यः।	II. iii. 53 Same as the 52nd Sūtra in Nimbārka.
II. iv. 2 गौण्यसंभवात्।	II. iii. 11 आपः।	
		II. iv. 2-3 As in Nimbārka.

Nimbārka	Rāmānuja	Shaṅkara
II. iv. 3 तत् प्राक् श्रुतेश्च ।	II. iii. 12 पृथिवी ।	II. iv. 14-15 As in Nimbārka.
II. iv. 14 ज्योतिराद्यधिष्ठाने तु तदामननात् ।	II. iii. 13 अधिकाररूपशब्दान्तरेभ्यः ।	II. iv. 18 भेदश्रुतेः ।
II. iv. 15 प्राणवता शब्दात् ।	II. iii. 27 व्यतिरेको गन्धवत्तथा च दर्शयति ।	II. iv. 19 वैलक्षण्याच्च ।
II. iv. 18 भेदश्रुतेर्वैलक्षण्याच्च ।	II. iii. 34 उपादाना द्विहारोपदेशाच्च ।	III. i. 15 अपि च सप्त ।
III. i. 15 अपि सप्त ।	II. iii. 43 As in Nimbārka.	III. i. 16 As in Nimbārka.
III. i. 16 तत्रापि च तद्व्यापारादविरोधः ।	II. iii. 44 अपि स्मर्यते ।	III. i 22 साभाव्यापत्तिरुपपत्तेः ।
III. i. 22 तत् स्वाभाव्यापत्तिरुपपत्तेः ।	II. iii. 45 As in Nimbārka.	III. ii. 20-21 As in Nimbārka.
III. ii. 20 वृद्धिह्रासभाक्त्वमन्तर्भावादुभयसामञ्जस्यादेवम् ।	II. iii. 52 प्रदेशभेदादिति चेन्नान्तर्भावात् ।	III. iii. 2 भेदान्नेति चेन्नैकस्यामपि ।
III. ii. 21 दर्शनाच्च ।	II. iv. 2 Sūtras 2 and 3 of Nimbārka are joined into one.	III. iii. 31 अनियमः सर्वासामविरोधः शब्दानुमानाभ्याम् ।
III iii. 2 भेदान्नेति चेदेकस्यामपि ।	II. iv. 13 Sutras 14 & 15 of Nimbārka are joined into one.	III. iii. 35 अन्तराभूतग्रामवत्स्वात्मनः ।
III. iii. 31 अनियमः सर्वेषामविरोधः शब्दानुमानाभ्याम् ।	II. iv. 16 Same as the 18th Sutra of Nimbārka.	III. iii. 36 अन्यथा भेदानुपपत्तिरिति चेन्नोपदेशान्तरवत् ।
III. iii. 35 अन्तराभूतग्रामवत्स्वात्मनोऽन्यथा-भेदानुपपत्तिरिति चेन्नोपदेशान्तरवत् ।	III. i. 15 As in Nimbārka.	III. iii. 47 विद्यैव तु निर्धारणात् ।
III. iii. 46 विद्यैव तु तु निर्धारणात् दर्शनाच्च ।	III. i. 16 तत्रापि तद्व्यापारादविरोधः ।	III iii. 48 दर्शनाच्च ।
III. iv. 7 नियमाच्च ।	III. i. 22 तत्स्वाभाव्यापत्तिरुपपत्तेः ।	III. iv. 7 नियमाच्च ।
III. iv. 18 परामर्शं जैमिनिरचोदनाच्चापवदति हि ।	III. ii. 4 The 6th Sūtra of Nimbārka is the 4th here & the 4th is the 6th.	III. iv. 18 परामर्शं जैमिनिरचोदना चापवदति हि ।
III. iv. 24 तथा चैकवाक्यतोपबन्धात् ।		III. iv. 24 As in Nimbārka.
III. iv. 30,37 अपि च स्मर्यते ।		III. iv. 30,37 As in Nimbārka.
III. iv. 42 उपपूर्वमपि त्वेके......।		III. iv. 42 As in Nimbārka
		III. iv. 46 श्रुतेश्च ।

Nimbārka	Rāmānuja	Shaṅkara
III. iv. 46 The Sūtra faund in Shaṅkara is not here.	III. ii. 20 The Sūtras 20 & 21 of Nimbārka are joined into one.	IV. ii. 2 अत एव च सर्वाण्यनु ।
IV. ii. 2 अत एव सर्वाण्यनु ।	III. iii. 2 As in Nimbārka.	IV. iii. 5 उभयव्यामोहात् तत्सिद्धेः ।
IV. iii. 5 The Sūtra found in Shaṅkara is not here.	III. iii. 32 As the 31st of Nimbārka.	IV. iii. 15 अप्रतीकालम्बनान्नयतीति बादरायण उभयथाऽदोषात् तत्क्रतुश्च ।
IV iii. 14 अप्रतीकालम्बनान्नयतीति बादरायण उभयथाऽदोषात् तत् क्रतुश्च ।	III. iii. 35 As in Nimbārka with the difference that in place of उपदेशान्तरवत् here it reads उपदेशवत्	
	III. iii 46 As in Nimbārka.	
	III. iv 7 नियमात्	
	III. iv 18 परामर्शं जैमिनिरचोदनाच्चापवदति हि ।	
	III. iv. 24 तथा चैकवाक्योपबन्धात् ।	
	III. iv. 30.37 अपि स्मर्यते ।	
	III. iv 42 उपपूर्वमपीत्येके...... ।	
	III. iv 46 The Sūtra found in Shaṅkara is not here.	
	IV. ii. 2 As in Nimbārka.	
	IV. iii. 5 The Sūtra found in Shaṅkara is not here.	
	IV. iii 14 अप्रतीकालम्बनान्नयतीति बादरायण उभयथा च दोषात् तत्क्रतुश्च ।	

From the above it is clear that Nimbārka sometimes agrees with Shaṅkara and disagrees with Rāmānuja, and sometimes agrees with Rāmānuja while disagrees with Shaṅkara. This seems to be just in keeping with his position of the propounder of the theory of *Bhedābheda*. Rāmānuja helps Nimbārka to establish difference (*Bheda*) between Jīva and Paramātman, or Paramātman and Jagat, while Shaṅkara helps him to establish non-difference between these. To an ordinary and impartial student of Indian philosophy, the position of Nimbārka is more appealing. But to one who wants to go into the heart and spirit of the Shrutis and who is also eager to know the ultimate Truth, the position of Shaṅkara is much more satisfying.

सम्प्रदायानुसारेण निम्बादित्यमतं मया ।
प्रदर्शितं प्रबन्धेऽस्मिन् प्रीयतां परमेश्वरः ॥

P.S.

In course of my further studies I have come to notice the following, which have not been noted above; and in order to make the book quite up to date it becomes necessary that I should add all these here even at the end.

Keshava Kāshmīrī had one younger brother named *Ananta Baṭṭa*, who also wrote a work, on the Nimbārka School, and named it *Vedāntaratnamālā* (*vide* the colophon of the MS. काश्मीरिश्रीकेशवभट्टचरणारविन्दानुजेन etc. noticed by Mm. Haraprasada Shāstrī in his Cat. of Sanskrit MSS. Vol. II. MS. No. 196).

The following MSS. of the works of the Nimbārka School are noticed by Rai Bahadur Hiralal in the MSS. Catalogue of C.P. and Berar—Nos. 2593—97 :—

1. *Nimbārkatattvanirṇaya* by Nanda Dāsa.
2. *Nimbārkadvādashamahāvākya*.
3. *Nimbārkapañcīkaraṇa* by Manohara Dāsa Nirañjanī.
4. *Nimbārkapākhaṇḍamukhadalana* by Vīrabhadra
5. *Nimbārkavratajyotsnākara* by Nimbārka Swāmī.

All these MSS. are in possession of Rānī Sūryamukhī Bai of Nāndagaon State, C.P.

Nimbārkanāmasahasra has been noticed by Dr. R. L. Mittra (*vide* his MSS. Catalogue, Vol. VII, No. 2533). This MS. appears to be a portion of a work named Naimiṣa (नैमिषखण्डे).

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